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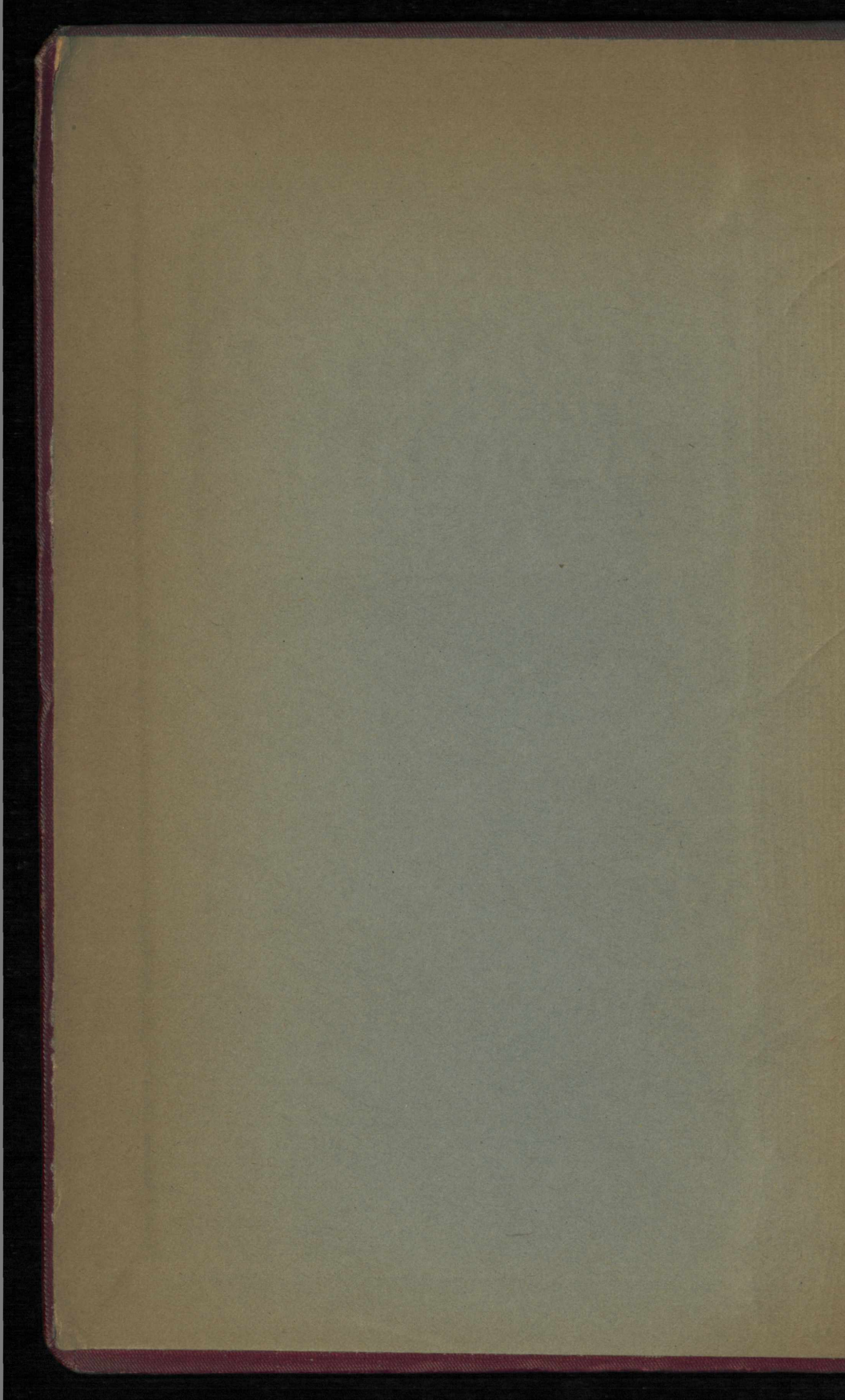
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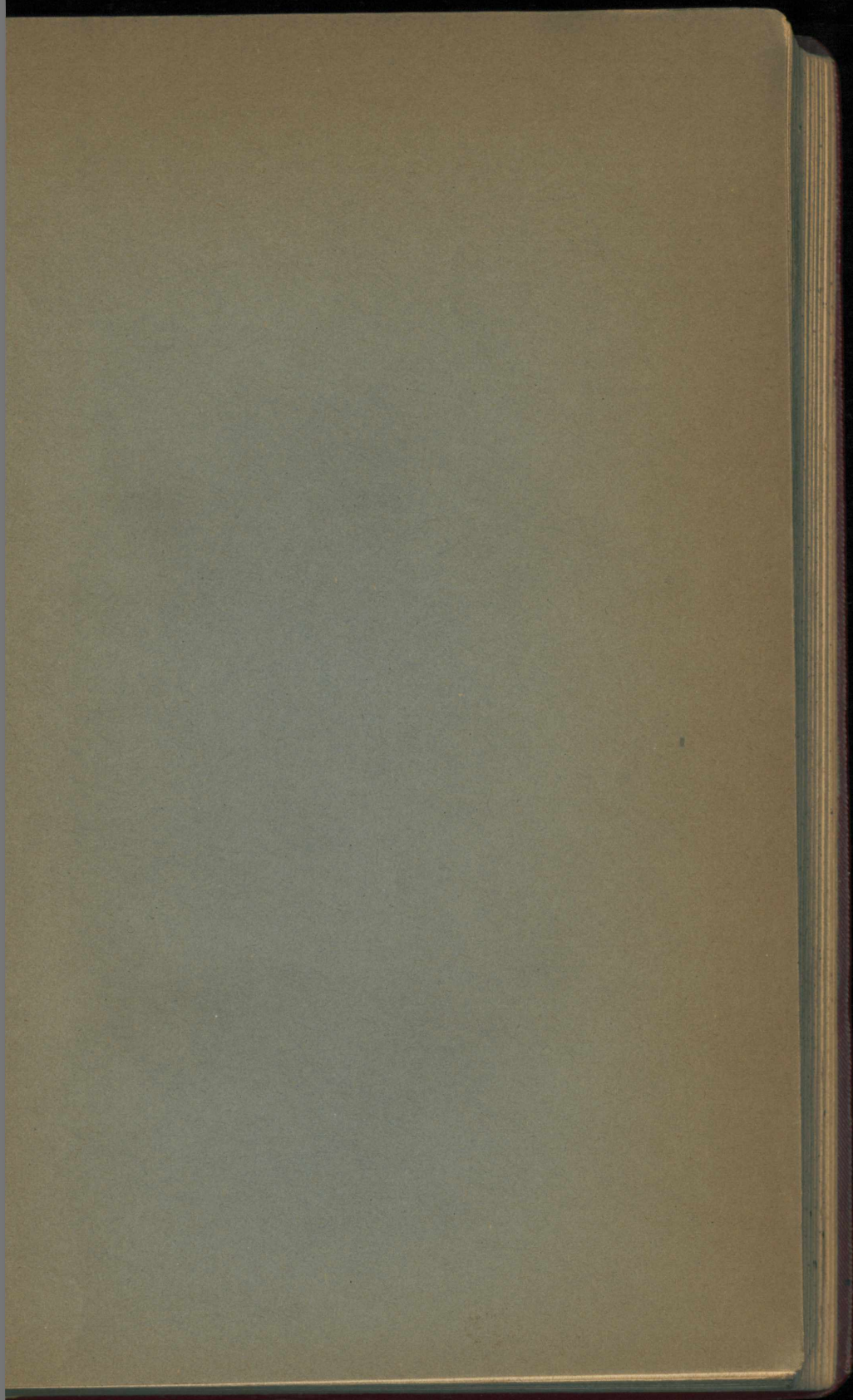
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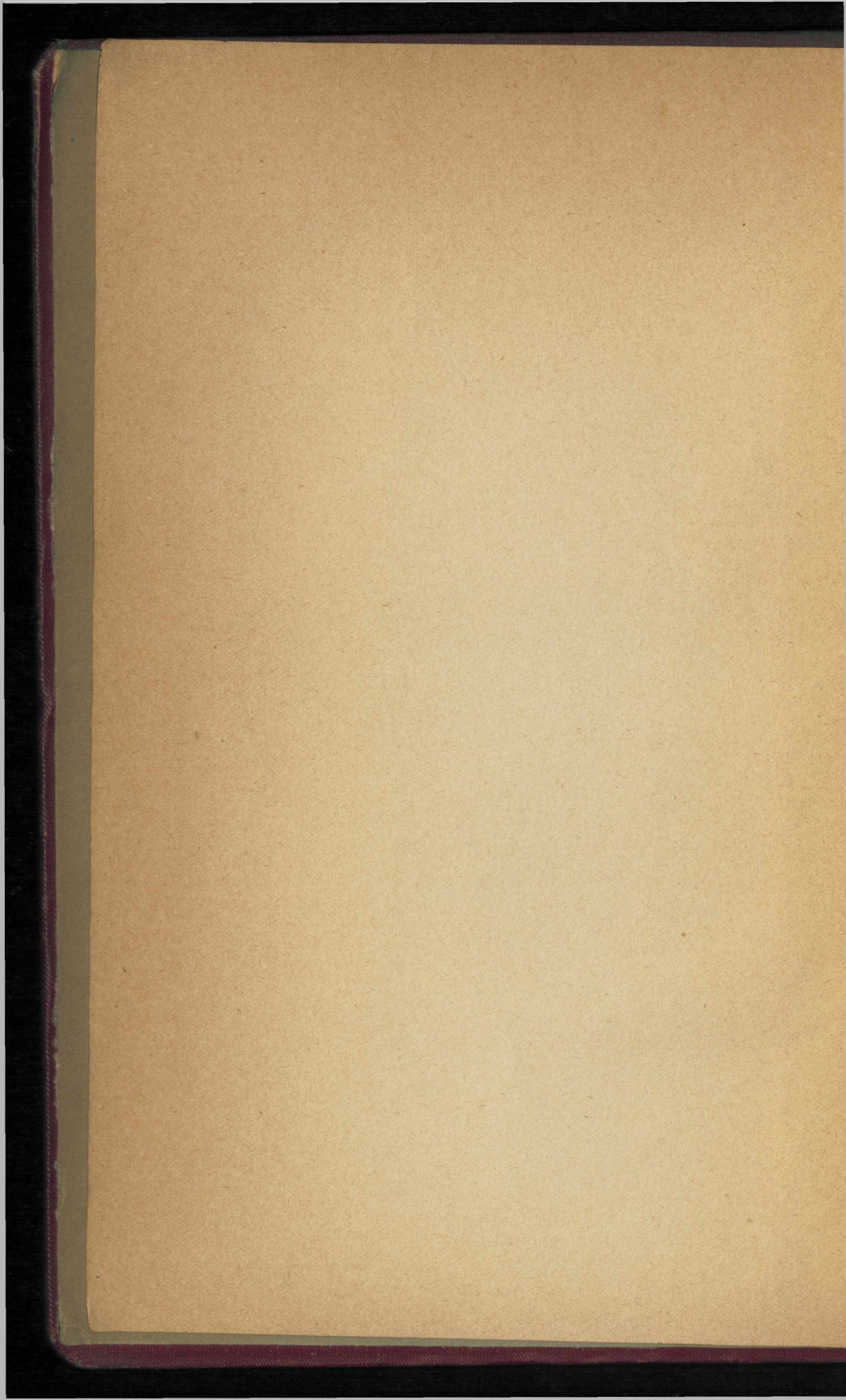


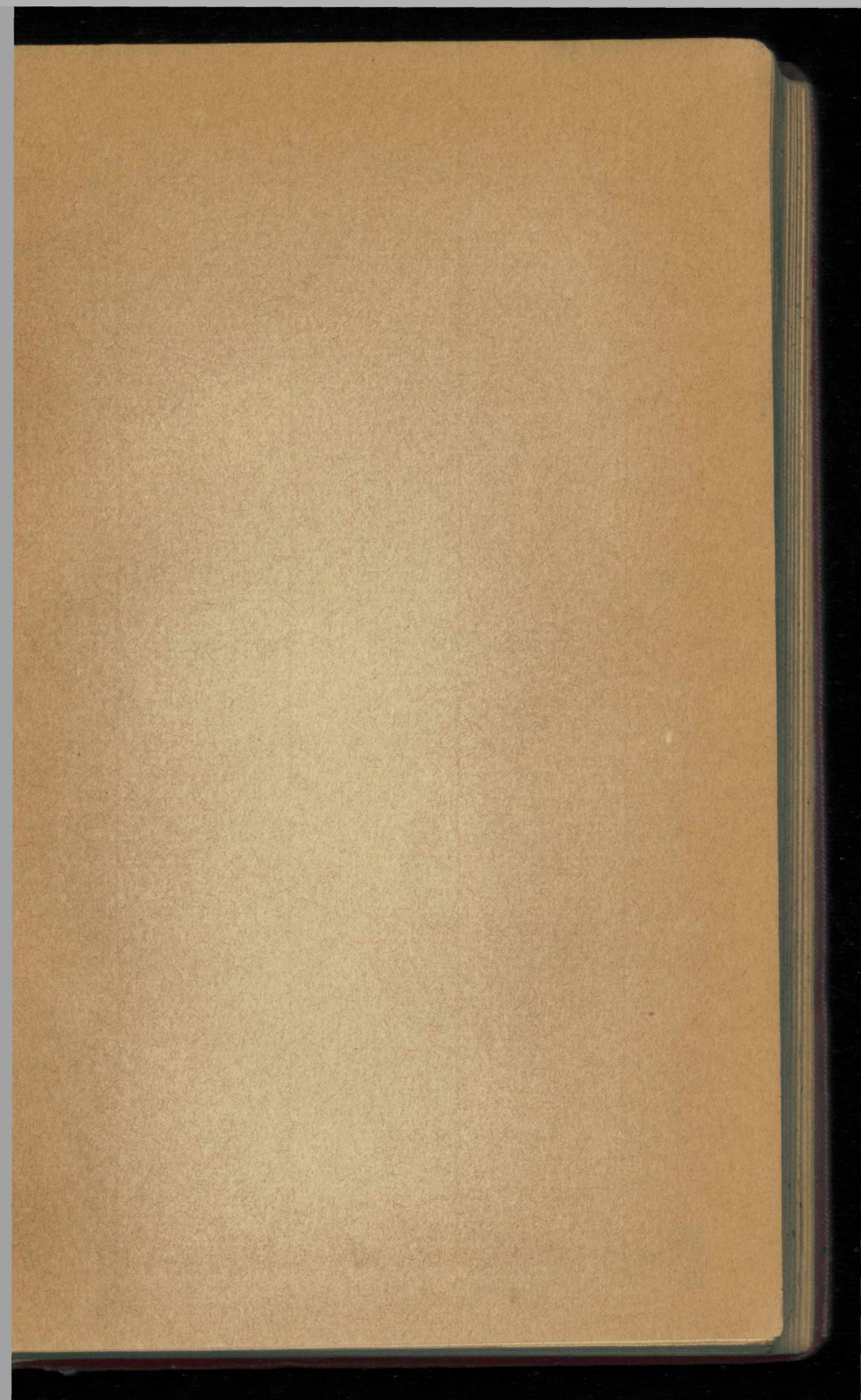
THE DEVELOPMENT
OF THE
WILL-POWER
BY SCIENTIFIC TRAINING
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The Development of the Will-Power

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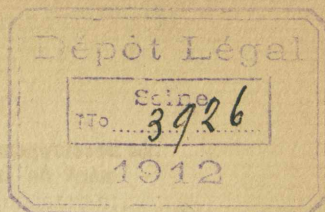
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G. A. MANN

THE DEVELOPMENT

OF THE

WILL-POWER

BY THE SCIENTIFIC TRAINING

OF THE MIND



PARIS

LIBRAIRIE INTERNATIONALE DE LA PENSÉE NOUVELLE

G. A. MANN, ÉDITEUR

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1912

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PREFACE

That's a man !

This is the highest tribute of homage and the finest that can be paid to a human being. He who has earned this title, possesses to their fullest extent all the attributes of manhood.

Manliness in man is a product of the will ; without will manliness is but a word. If we examine those human beings, who have neither aim, nor character, those " papa's sons ", dragging their uselessness along the great arteries of our capitals ; if we look into their eyes and read their souls, what do we see ? The brand of uselessness, yes, but of manliness none.

The cut of their coat is perfect, but their complexion is pale, their features are tired

and drawn. Their whole life is spent seeking for adventure, ensnaring innocence, destroying virtue. To do a useful action in their eyes, is to lower themselves. They may be puppets perhaps, but surely they are not men.

If, on the other hand, we direct our attention towards the worker, whatever may be his sphere of action, we see to a degree, more or less pronounced, the sharply cut features, the intelligence of his glance, the honesty of his intentions; in a smock or in a frock-coat, we admire this man; we esteem him just as much in menial as in high position, because in his face we see the gleam of an inward satisfaction, a gleam of more or less intensity, according to the amount of will, which he has succeeded in developing within himself.

The being without aim in life, even were he a multimillionaire, a prince or a potentate, is an inferior being.

Nothing is more glorious, on the other hand, than a man of duty, who devotes to its accomplishment a determination, proof against all difficulties. The man, who possesses this quality, may have momentarily

a menial calling, but he will inevitably raise himself in the social scale. Just as the tanner Felix Faure leaving the labouring class, through effort and Will-Power to become President of the French Republic, the workman will cast aside his pick to become master. All success depends upon the will and upon the direction which is given to it.

The aim of every citizen should be to fight for the greatness of his country by means of his individual well-being and greatness. Would it be rash, daring to wish every one riches, happiness, supremacy, by the simple development of individual will-power, developed to its intensest point? Facts, experience, history all tell us that in this will-power resides the success of the people, the glory of nations, as well as family happiness; it is upon the will personal satisfaction depends.

All of us can and should be great. We must, however, not confound greatness with position. We must be inwardly great before we can astound the world. If we wish to perform miracles, we must henceforth develop that greatness within ourselves, and

pursue that one aim without ever looking aside, much less behind. Let the past be the past. It matters little what we were yesterday; what matters is, what we shall be to-morrow. When the drums beat and the bugle sounds the charge, it is only the cowards, who think of the danger; the others, the heroes dash on and conquer, the courage was within them before the charge. The victory, the accomplished deed, is their glory.

Man is a coward or a hero; if there is no medium, there are at least shades in these two conditions of the soul. The child in its earliest age, permits us to foretell whether he will belong to one or the other of these classes. If you are the father of a family, instil in him the desire for greatness (which is not pride) and the desire for an iron will from his earliest youth. Whether boy or girl, the need of greatness is felt, it is an innate desire, and by directing them well they will satisfy this desire.

To be great, powerful, strong the will must be systematically developed; will-power is bravery; success is glory. We feel and see every day that this is a virtue that

must be pursued, that is to say the reality, for the shadow comes without effort. We cannot therefore insist too much upon the necessity of the development of individual will-power, in order to obtain the greatness and the well-being of the family, and as a corollary, the greatness and the well-being of our country.

Patriotism is a mere word, if it is not based on individual merit, on the development of the will and the inner greatness. Patriotism in words signifies nothing, patriotism in actions is the only genuine, the only true and the only effective one worthy of the name.

You who read these pages, if you have neglected up to now, to develop in yourself the strength of will, what excuse have you to offer for your neglect? Can you frankly say that you possess all the will-power you require, or that you do not need any? Have you always obtained invariable success throughout your life? Can you say unblushingly that all your actions are the result of a firm will, and all your thoughts conform with the natural greatness of the soul — two factors which make your country

powerful, strong through the manliness of the men who compose it?

It is well to laugh, but one can laugh much better, when in possession of the will-power that allows him to laugh at the right moment. We are really happy, when we are great, and we are great in the eyes of the public, only when we are great in the eyes of those who constitute our intimate circle. It is said that a man loses his prestige among those who know him best, and it is true. Why? Because all those failings which he knows so well how to conceal from the eyes of a stranger, come out unrestrained before his family whose breadwinner and example he is. Within our family we show ourself just as we are and the influence of our example makes itself felt especially in our children. Will-Power in the father gives him the esteem of his own in proportion to the development of his will and attracts their love which is intensified in the same degree and thus becomes his without reserve. It is the will-power which forms the inseparable bond, that is to say family harmony.

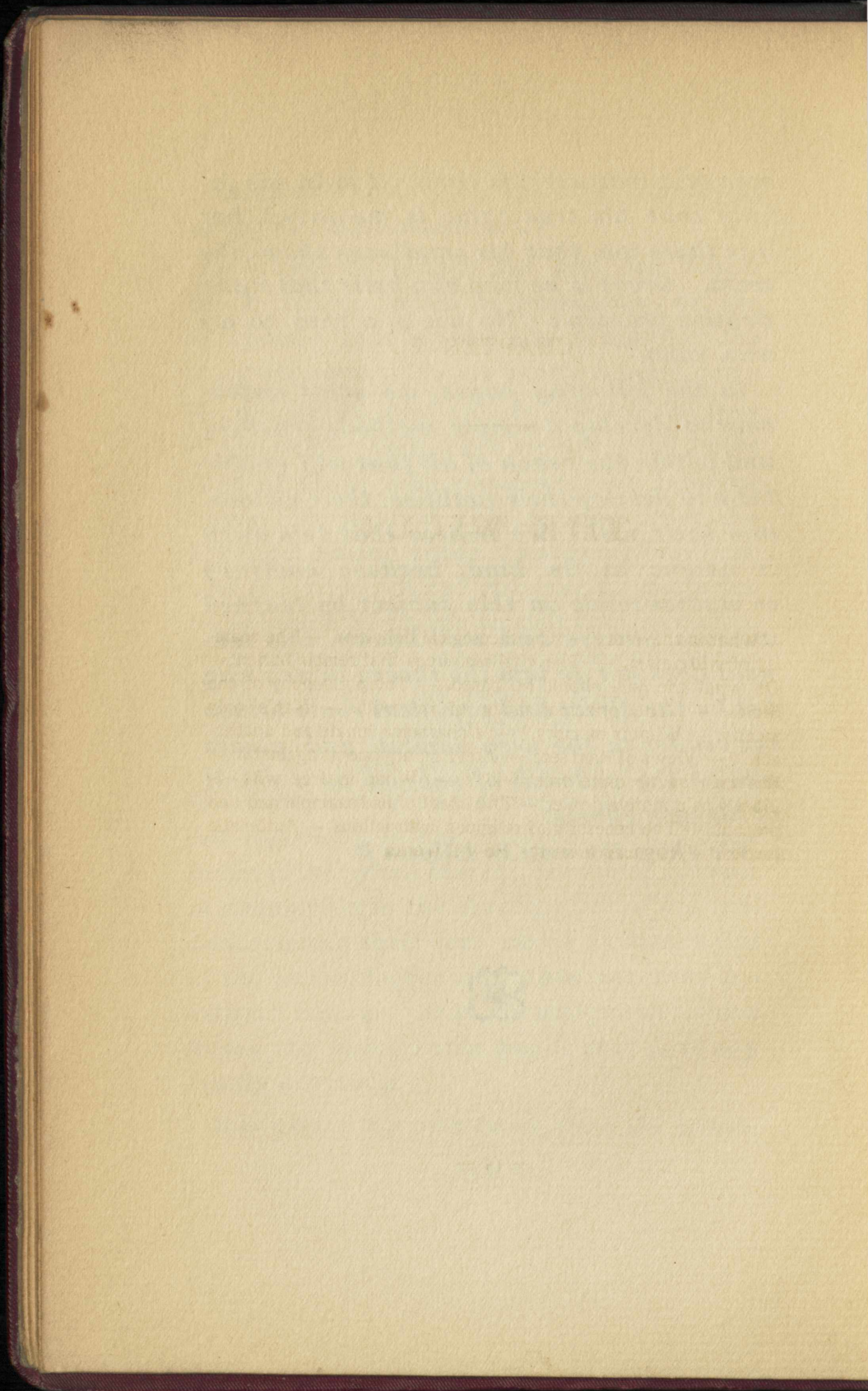
It is within his own home that the great-

ness of a man reveals itself; it is in his family that his true value is measured, but it is there too, that his smallness shows the most. Great is he who can belie that significative proverb : "No one is a hero to his own valet. "

In the following pages, we shall endeavour to develop a simple method, practical and within the reach of all that will enable them to develop their qualities, their virtues, and their will. We believe that this work is unique in its kind, because contrary to studies made on this subject by learned authors, sincere and well-known, this manual does not go into the theory in any way but by the direct and practical route brings the reader to the very summit and places him on the pedestal of success as a result of his own efforts.

We show the way he follows it.





CHAPTER I

THE WILL !

What is the Will ? — The theological definition. — The scarcity of will-power. — The vital resources that remain buried. — On what the will should be based. — The philosophy of the Stoics. — The principal factor of the will. — Man's only faculty. — What is memory ? — Is character innate and unalterable ? — Views of Kant, etc. — Atavism, arguments against it. — Has man an absolute free will ? — What is free will. — Liberty as a motive power. — The effect of bad example and bad precept. — The necessity of religious instructions. — Automatic Justice. — Why man fears it. How it works.

CHAPTER I

THE WILL !

But what is the will?

This question has received numerous answers. Theology says : " It is the means whereby man escapes from the domination of outside forces and governs the inclinations, which arise from within. "

Very good! However we might add that this definition is not complete. As a matter of fact commenting writers who favour theology admit this, when they say : " According to this definition, will-power is rare "; almost all men come under one of the two following categories : the apathetic and the excessive. In the first the impulse is lacking, the vital resources remain buried in inaction, activity

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does not attain to the importance of a duty. This mental languor is the most dangerous weakness of the will. In those who are excessive, impulse is on the other hand violent, disorderly "like the uncurbed fury of a team, which knows no bridle". Neither the former nor the latter have will-power nor can they have any, if they do not submit to a methodic training, which would permit them to activate or moderate their respective mental conditions, for will-power should be above all a meditated and persistent action 1).

The development of the will-power should be based upon a knowledge of truth. Without this fundamental basis, one becomes lost, and

1) Jules PAYOT in his work *L'Education de la Volonté* (Paris, Félix Alcan 1909) demonstrates how the interior means, the efficacy of which is infallible in creating fortifying or destroying certain affective states and which should necessarily precede the use of exterior means, are : —

I. Meditative Reflection.

II. Action.

We agree, to this but we may add, that this action in order to be efficient, should essentially be continued, because it is precisely the continuity, which gives to the action its whole force.

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inevitably takes the wrong road. By its knowledge, on the other hand, one is rewarded by inward peacefulness, because then one lives in harmony with the *Basic-Law* which governs the whole Universe. It is therefore preferable that we should not adopt as the truth, principles of a purely speculative nature, resulting from inferences which are often forced, in order to present the reader only acknowledged facts, undisputed and indisputable and in this way lead him to a mental condition, permitting him to make in the domain of speculative knowledge such deductions as will, instead of removing him further from where he will be able to escape the influence of outside forces bring him nearer to it and enable him to govern the inclinations which arise from within.

Jesus gave to the world precepts only, never any laws. And these collective precepts simply constitute an explanation of the fundamental principles of *Justice*. These principles contain and represent the entire philosophy of morals and their practice is the exterior manifestation of the mental condition, indicated by

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Christian Theology as constituting will power 1).

Without in any way prejudicing against the theological definition and with a view to showing up will-power in its true light, we may therefore add; the will is a determination taken by the entirety of man's faculties, a determi-

1) " The philosophy of the Stoics was based on nature itself, although it appears to contend against it. These philosophers found that powerful passions, enthusiasm, even frenzy, not only gave man strength to support pain, but often rendered him even insensible to it; and as there are unlimited numbers of pain, which neither our prudence nor our enlightenment can either foresee or alleviate; as the fear of pain is the instrument by which tyrants degrade man and render him miserable, the Stoics very rightly inferred that one could not oppose the evils to which nature has subjected us by a more practical and surer remedy than to excite within our souls a fierce enthusiasm, which, increased by our efforts to resist against it in proportion to the pain itself, would render us almost unfeeling; this enthusiasm had the same power against pain as a delirium, and at the same time permitted the soul the free use of all its faculties. The Stoic says : Pain is not an evil at all; and he ceased to feel it. The same remedy applies with even more success to mental pain, more cruel than bodily ones. These wise souls were so elevated that slander and injustice could not affect them. The love of peace carried almost beyond enthusiasm was their sole passion, and it rendered them insensible to all others. The happiness of the Stoic consisted in the feeling of the strength and greatness of his soul; therefore weakness and crime were the only words which could trouble him; and busy in likening

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nation maintained by an incessant contemplation of the object in view. If this were not so, justice could not be a principle but an imposition 1).

The principal factors of the will are therefore two in number: firstly, the faculties of man; and secondly, the aim determined by the totality of these faculties. In giving the name of faculties to the different manifestations of intelligence, we do so with the sole object of not creating, from the very beginning of this study, confusion in the reader's mind, for man possesses in reality one faculty only : *Thought*. The other faculties which are accredited him are simply

himself to the gods in doing good to mankind he knew how to die when no alternative was left to him.

If therefore one may look upon the followers of this philosophy as fanatics, one cannot help recognising in its founder a profound genius and a sublime soul. (Author's note to " L'Eloge " on " Pensées " by Pascal.

1) Justice and Truth, it is said, are two such subtle points, that our instruments are too blunt to touch them with accuracy. If they do touch them they break and incline more to the wrong than to the right. It is as a matter of fact the very character of Justice and Truth which demands such a complex determination, resulting as they do from all the faculties of man in combination with the proposed aim.

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attributes of the thought, more or less developed according to his age, his natural advantages, etc., and constitute what is called the mind.

A child, as we know, thinks as soon as he is born; he probably exercises this faculty even before he is born, but he would not be able to reflect at once. Reflection is retrospective thought, a sort of rummage through an accumulated heap of previous thoughts. This accumulation of thought-substance is called *Memory*. Memory is therefore not a primary faculty, but simply a production of thought and is created entirely by thought. This power, *Reflective-Memory* in its turn helps thought, the fundamental power, and goes to build up progressively the totality of the intellectual man. By giving him in the form of pearl or mud *his character*, his *distinctive condition*, which makes of the human being a god or a beast, reflective — memory brings back a hundred-fold to mankind that which he had accumulated in thought power 1).

1) Of course we cannot accept the theory of *purely natural ignorance*, which is justly accepted as simply a sophism of

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From the preceding one might be inclined to think, and well-known philosophical theories tend to propagate that idea, that the individual is destined to assume the character of mud or pearl, according to the innate tendency of his thoughts, which is supposed to push him inevitably towards the one or the other of these destinies. In this way the character, by means of the influence it is supposed to exercise during the whole of our life, is assumed to be the result of a natural tendency which is supposed to be born in us.

Radically wrong—as we have already noted—and it is really regrettable, since the theory which considers the character as unalterable, is prejudicial in the highest degree to

Voltaire. For instance, the memory is evidence of a primary condition of intellectual development. Doctor Voisin in his very interesting work on "l'Idiotie" distinguishes three kinds of memory:

- Hereditary memory ;
- Organic memory ;
- Acquired memory.

It is the first two which constitute the primordial thought-power of a child. And the third—an accumulation of thought-substance—aids in the progressive formation of intellectual man.

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the progress and the happiness of mankind, because it stops all effort by destroying the hope of success, Expounded by *Kant* and renewed by *Schopenhauer*, this hypothesis is partially supported by *Spencer*. According to *Kant* we choose our character in the noumenal world, and this choice is irrevocable. From this theory it would appear, that having once descended into the world of space and time, our character, our will-power remains what it is, in consequence, without our being able to modify it in the least. *Schopenhauer* too declares that characters are innate and unchangeable. For instance, one can, according to these masters, convince an egoist that by sacrificing a small advantage he can gain a much larger one, and persuade an ill-natured person that by doing harm to others he will do himself much more harm; but to destroy egoism, or innate ill-naturedness cannot be done; any more than one can demonstrate to a cat that it is wrong to like mice.

Herbert Spencer takes up quite a different point of view. He admits, as does the English School that the human character can

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perhaps be transformed with time, under the influence of exterior forces and conditions of life. But this work, Doctor *Payot* rightly observes, takes centuries 1).

From a practical point of view this theory is discouraging, for as simple mortal, I could never hope to live ten centuries. Twenty years of plasticity constitute the period during which the evolution of the human mind can with facility take a given direction. After this time our efforts to obtain this end become more difficult it is true, but our success is none the less possible to a very large degree. The theory of atavism, although it may appear to be well-demonstrated, is far from being proved. It is possible to present just as many arguments against as in favour of a theory which is belied by facts, and still more because a man who even after the age of fifty, succeeds in transforming himself by the application of the method described in the following chapters constitutes a proof which we can present in favour of will-power, and which never fails to give positive results.

1) Vide : Jules Payot, “ *L'Education de la Volonté* ”.

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This is one of those facts which upset the most universally admitted theories. And there is quite a special argument of a character we think to bring this theory into disfavour ; *It is the Realization of Free-Will.*

Of what does Free-Will consist ? Is it not the right to think ? Who is the tyrant who ever succeeded in suppressing this liberty ? We choose all our thoughts. It is true that our thoughts are often the result of our surroundings, our education, etc., etc. ; but we can drive away a thought and replace it by another, and that which undoubtedly constitutes a liberty just as unquestionable and just as unalienable as that of thought, is the liberty to choose. We can therefore also say that the realization of our free-will includes liberty to choose in the intellectual domain 1). Our choice in the physical domain is limited by social laws, that is to say, by a number of limitations, which we

1) In life there are in reality only two issues : Good and Evil. Whatever we may say or pretend to think, we know that our actions are always the result of a choice, good or bad : " To wish, says Ribot, is to choose. "

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impose upon ourselves as integral part of the totality. It is for that reason that, if our thoughts are always free, our acts are just as much so. When our acts are contrary to our social institutions, we can sometimes escape a well-merited punishment, but if our thoughts are contrary to cosmic harmony we *never* escape, for the *Liberty of Choice*, as applied to our thoughts, involves and imposes upon man *Automatic Justice*.

One does not ask a newborn babe to make an immediate decision ; nor is he capable of such an important act ; his store of thoughts is too small for him to judge. This third attribute to the faculty of thought is the natural result of reflective thought and will not develop until later on. But then ? Well, you have *Elijah and the Prophets*, that is to say, Example and Precept.

It is therefore example and precept which should teach man his right to liberty under the aegis of absolute and automatic justice. Liberty is the synthesis of the existence of nations throughout the domains of time and space. Mankind has always sought after " Liberty ". In Greece it was by the struggle

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against the gods; at Rome it was in theoretically establishing equality between patricians and plebeians, by the promulgation of the law of the 12 tablets. If we examine in Ancient History, in the heroic acts of the Middle Ages and even in our modern quarrels, the causes of the effervescence, we see races wageing war against one another, brothers killing each other and nations ruining themselves in an effort ever renewed for the defence of their liberty against encroachments of their oppressors. The object of all these struggles, just as much in the case of individuals as in the case of multitudes, is *Liberty*.

Christ teaches us: "*The truth shall make you free*" (St. Luke, chap. VIII, 32) We are going to try to enable each one of our readers to enjoy the freedom given by Truth, by teaching him a truly practical, even infallible manner, to obtain it. And *Jesus* adds: "*Love thy neighbour as thyself*". Here is a well established human solidarity, for *Jesus* may be quoted as an authority on psychology just as well as our modern authors: *I am truly the guardian of my brother*. We are

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all each others' guardians. Bad example and bad precept have reduced us to what we are; they have made of us men with no will-power, by example as well as by percept. Men who fulfil the functions of teachers have prevented individual choice; this choice has been replaced by the beaten track, by a way traced out in advance which must be followed for fear of punishment and in the hope of a future recompense. We are not given the immediate chastisement, or the instantaneous well-being which the return of actions metes out to us, and instead of developping *a condition* which indicates our way of thinking, they have developed another which often constitutes living hypocrisy and weakmindedness.

Religious instruction is necessary to the formation of the character, but for that same reason, this instruction should be based not only upon mysteries and speculative beliefs, but upon the evident reality of the return of actions, and the development of the will-power by decision, by the choice of beneficial thoughts, which will attract the recompense emanating from absolute and automatic justice. People attach too much importance to

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the *technicalities* of the faiths of the different sects into which mankind is divided. The twentieth century should entertain neither supernatural justice, nor autocratic authority, nor redemption by social laws; what we want is redemption by individual effort, that is the sacerdotal decision of facts. The religion which has not this moral sentiment is, as Guyau said, a fetichism, an idolatry, but is not worthy of such triumph as the great monotheistic religions, created by Buddha, Moses, Jesus and other great teachers of pure moral.

The absolute truth, just as pure moral, could not exist, without the principle of the return of acts in the form of *automatic justice* which rewards or punishes as the case may be.

This justice which it is natural for man to fear more than the other, because of its rapidity, this justice of the future, has the immense advantage of creating in the individual a choice in conformity with his immediate well-being. This choice he will consider as a good investment, bringing him in, as in the case of the financier, high interest. The

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choice and maintenance of his decision, looked upon as capital invested with interest, would not be so lightly abandoned as an ordinary resolution or a chase after a future recompense, rendered problematic by the numerous pitfalls to which even the most virtuous man is constantly exposed.

Automatic justice is therefore, from a social point of view, of as much value as the famous *Salus Populi Suprema Lex esto!* This justice in itself will give to modern Society true liberty, by the accomplishment of all the duties imposed upon man by moral law, by constant individual effort towards this end 1).

1) It is well, observes Pascal, to obey the laws and customs, because they are laws, and because the people believe that for that reason they constitute justice. They should therefore never be diverged from; whereas when one makes justice depend upon other things one is liable to render it doubtful and this is what makes nations subject to revolt.

According to Plato, good laws are those which the citizens cherish more than their own lives; the art making the laws of a country loved by its subjects was, according to him, the legislator's genius, a genius which consisted entirely in his idea of automatic justice.

CHAPTER II

FREE WILL AND AUTOMATIC JUSTICE

Why will-power is synonymous with liberty. — The philosophers who deny the liberty of man. — Bossuet's disapproval of the theory. — The proof that nations have realised man's freedom of action. — The recent medical views on will-power. — How these are dangerous to morality. — Kant's opinion on the directing influence of will-power. — The attempts in Ancient History to obtain justice and liberty; the means employed. — Is humanity any better morally speaking? — The error committed by the various reformers. — To what one must appeal to convince mankind. — The difference between physical law and moral law. — How this difference gives man free will. — What is Automatic Justice? — The necessity of understanding it. — How mankind will rise in the moral scale. — Immanent justice. — The reason of its seeming lack of force. — The uselessness of theories. —

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Carlyle's view of these. — The truth that would immediately transform Society. — What our first thought of justice would then be. — The limitation of purely sensuous pleasures. — The return in case of the abuse of these pleasures. — How the rich as well as the poor suffer from their condition of life. — The surest tonic for soul and body. — Automatic Justice and its punishments. — Automatic Justice and its rewards, etc. — The difference between material and intellectual joy. — Our own interest in understanding the return of our acts. — The error of teaching a distant justice awaiting us. — The aim of this work on Will-Power.



CHAPTER II

FREE WILL

AND

AUTOMATIC JUSTICE

He who says Will-power, says Liberty. To make a choice, to determine oneself, must above all be free. For the great majority too, the term will-power is a synonym of *Free Will* or of *moral law* 1). It is the will-power

1) The essential cause of fatalistic theories on will-power, is the ingenious and diabolic theory of philosophers on free will. Moral liberty, like political liberty and everything else which has any value in this world, must be won by main force and defended unceasingly. It is the reward of the strong, the intelligent and the persevering. *No-one is free who does not deserve to be free.* Liberty is neither a right nor an established fact; it is a reward, the highest reward and the most fruitful in happiness. — *Jules Payot*, "L'Education de la Volonté", 1909, ed., Alcan, Paris.

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which constitutes the real characteristic of man. There have however been philosophers, and not the least important, Spinoza, Leibniz, Bayle, Schopenhauer, among others, who deny the liberty of man, and represent the king of creation as a sort of irresponsible automaton. And yet man is the only living creature which the Society renders responsible for his acts.

Bossuet moreover disproves this theory: "Let each one of us put the question to himself and consider, and he will feel that he is free, just as he will believe in his own common sense. The man whose mind has not been demoralized, does not need us to prove to him his *free will*, for he feels it, and feels no more than he sees and reasons."

Again, individuals as well as nations have at all times realized the full responsibility which their liberty to act involves. A proof of this is that the laws of all countries, without exception, have been based upon our free will, upon the entire liberty of our actions. If they were consistent with their own logic, those who deny the moral liberty of man, a

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liberty which must not be confused with social liberty — which latter is more or less limited in different countries — if they were consistent, they should make use of the authority of their knowledge and demand, at the same time as they demand the recognition of individual irresponsibility, the abolition of all institutions, of all laws, of all courts of justice. All penal and civil laws are founded upon our own responsibility, that is to say, our liberty to do or not to do, to act or to abstain.

It is quite obvious that if I do not possess the faculty of determining, the intervention of the law against me would be a supreme injustice. If we do not admit our liberty to act, we must strike out of the dictionary the two words “*good*” and “*bad*”, because in virtue of this fact they would lose all significance.

Unfortunately in the medical sphere there is a marked tendency to regard will-power as a simple question of atavism or of physiology. According to the most recent works of *Waldayer*, of *Golgi* and of *Ramon y Cajal*, will-power is supposed to be allied to physiology

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in such a way that it is said to depend in almost every case upon this latter. These gentlemen thought they had discovered that the *neurones* or cells, whose fibres remain free at their extremity, influenced will-power to such an extent as to be the dominating cause of our acts. That again, like many others, is a new and dangerous illusion of modern medicine. To entertain such a theory would be to bring about the ruination of morality, to sap the very foundation of Society. Without responsibility social constitution would be an impossibility.

Others, less decisive, such as *Kant*, *Proudhon*, *Spencer*, etc., without denying absolutely the directing influence of will-power, treat the same philosophically as necessitating the action of time to put things right.

“ Man, says *Kant*, being always inclined to usurp and abuse, needs an authority which by constraining his personal will-power, would compel him to obey a general will, which would constitute the only means of assuring the liberty of every one. ”

“ But where must we look for this autho-

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urity ? Nowhere else but among mankind. But this master, interpreter of the "general will" this supreme chief of public justice, whether represented by a single person or by several does not escape himself from his human condition and would himself need a master and a chief who would compel him always to be just. "

" The complete solution of the problem is therefore impossible; to try for same incessantly is the only obligation which nature imposes upon us, an obligation which is only fulfilled after a very long effort, for it demands a precise understanding of social constitution, a wide and proven experience and above all a sympathetic disposition, ready to realize good projects. These three elements only commence to assert themselves in combination very late and after many unfruitful attempts. "

And, like *Kant*, *Proudhon* and *Spencer*, they also, trust to time for the improvement of morals and bad inclinations. It is not very conclusive, but nevertheless, very handy for theory and the theorists, this expedient time !

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The reasoning of the celebrated German philosopher is wrong 1), and his theory is radically disproved by the uninterrupted experience of humanity, extended over many centuries.

Even at the time of Aristoteles, as he himself tells us, countless attempts to straighten matters out by instruction, legislation, constitutions, in short by ideas, had been not only elaborately prepared, but were even applied, and very vainly. The Greeks hardly admit anything by way of political rule except republicanism or are pushed to that form of Government, although the people participate in the voting of the laws. The Romans with the exception of a few passing intermissions of monarchy and of oligarchy are likewise subjected to republican rule up to the time of Augustus, that is to say for centuries.

1) The reasoning is wrong too, which maintains that these are the sentiments "*which lead the world*" (Spencer: *Why I desert August Comte*). And Stuart Mill is right in objecting in his work: *August Comte and Positivism*, that "it is not human emotions and passions which discovered the movement of the earth."

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Then, after the invasion of the barbarians, it is monarchy that is to say feudalism, it is anarchy to a certain extent everywhere. With the Greeks, with the Romans, with the barbarians who afterwards became civilized, were not constitutions, doctrines, the most diverse and most contrary teachings tried in vain? 1)

It is therefore for thousands of years that the straightening out of public and individual sentiment had gone on uninterrupted by schooling, by doctrines, by laws. But in spite of all scholastic restraint, of all books, of all teachers; in spite of all legal orthodoxy that one has striven to apply, one sees finally that moral man is very difficult to handle. You cannot graft an animal like you can a plant!

From Moses to Lycurgus, Solon, Plato, Cicero, Luther, the Economists, the Encyclopedists, the revolutionists and even up to the present time, all the constitutional, philosophic, confessional, economic and social ima-

1) It stands there like a lighted candle in a place exposed to the wind. " Fenelon : *Education des Filles*, chap. V.



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ginations — all this mass of ideas accumulated and mutually refined by the friction of discussion, have left poor humanity, morally speaking, just about as badly off as ever. Why ?

Is it not because instead of showing to mankind the advantages which he is intended to derive in the near future from the observation of morals, they have neglected to make him materially realize these advantages or to show him that they are near, even immediate ?

In order to truly convince mankind, to straighten out his sentiments it is essential to employ more efficient means than law, precept or education; we must above all appeal to his interest, his natural egoism, we must open his unseeing eyes and demonstrate to him in a manner that admits of no dispute, that his interest is no longer remote but immediate, and that it is this interest which demands that he shall act.

If the physical world is based on immutable laws whose object is to maintain universal harmony, the moral world is likewise based on laws whose object is to

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maintain individual and social harmony. Man, by reason of his double nature is prepared for this double law. But there is this difference that the laws of physics being inflexible diverge inevitably from moral laws which although laid down most profoundly within us, far from being imperative are essentially optional. This is why contrary to the animal, man, by virtue of his free will, can rise or fall. By conforming himself with the law man rises, if he transgresses it, he falls.

Our rise or fall depends upon our observance or our non-observance of the law. Without this judgment of acts there would be no line of demarcation between justice and injustice, between good and bad.

What is *Automatic Justice* ?

This justice is no other than that which springs directly and immediately from our own acts. *Qui facit peccatum*, says the apostle, *servus est peccati*, he who trespasses becomes victim of his trespass.

This is what we shall call the return or sanction of our acts, that is to say, automatic

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justice, the justice which is linked inseparably to all our acts.

No one escapes his own acts !

If every one were thoroughly convinced of this truth ; i. e., that one is victim or beneficiary of his own acts, a truth which we can boldly establish as an axiom, so dazzling is its clearness, the level of human morals would rise much more quickly in a few years than it has done in the last ten centuries, simply because we should know beyond all doubt that all our acts without exception bring with them their logical consequence, that is to say : punishment or reward, as the case may be, and this without delay.

Just as the accomplishment of an act, according to the natural law of conscience, gives us moral or material satisfaction, and often both, every wrong action inevitably turns back upon us. We have only to ask ourselves or look around us to be convinced.

There has been much said, especially in modern times, about *immanent* justice; but not only is this justice not accessible to all minds because of the vague metaphysic aspect which it presents, but it has a further defect

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of leaving many of us nearly indifferent to its judgment, on account of the hazy remoteness of its force.

Far from us is the wish to turn any one from the supreme author of that justice, from Him who represents the ideal of immanent justice; on the contrary, we shall approach it much more closely if we succeed in clearly understanding the significance of moral law, inscribed by the Supreme Being for all eternity in the human conscience. But instead of resorting to intangible metaphysic proof, and risking to go astray among a number of abstract theories, which by their very nature expose themselves only too easily to controversy, it seems to us much easier to examine our individual selves or look around us, appealing to our own experience or simply to our memory. In this way we can control ourselves at any time and know with absolute certainty whether we are on the right road or if we are going astray. We will therefore accept nothing but actual facts as our guide.

What is the use of theories? Syllogisms never converted any one. To reply to one

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theory by another is not replying, it is obscuring the question and perpetuating it: Religions, philosophies, constitutions, scientific conjectures are striking examples of this. With reasoning we can build up systems, found schools, but we shall never be able to establish anything solid. We are of the same opinions as Carlyle when he says with reference to theories:

“Appreciate them for what they are worth; but what theory is as certain as this one: All theories, whatever be the loyal sentiment which has laboriously prepared them, are, and deserve to be, by the very conditions which they contain, incomplete, problematic and even false. Know ye, that this universe is what it professes to be, *infinite*. Do not try to make it the food of your logical digestion, be grateful if by fixing here below a few solid columns in the chaos, you can prevent it from making its food of you.”

If, therefore, instead of supposing the punishment or the reward as being meted out after death, that is to say indefinitely, one impressed upon a child from its earliest youth, by striking examples, that great truth

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that one is always punished or recompensed in this same world according to whether one conducts one's self well or badly, and that this punishment or recompense is almost immediate, we feel sure that Society would be transformed, so to speak, in a single day. All our institutions, all our legislation, our morals, our ideas, our judgment, in a word all our old ruts, all our atavistic inclinations would be covered up and buried, we should be born again, and very quickly, into a universe of true justice, by our sole faith in automatic justice, by the creed of the return of acts. Our first thought of justice would then no longer be of *that which is due to us personally, but of that which we ourselves owe to others.*

Automatic Justice operates unerringly, be its manifestation material or moral, or be it both at once, moral and physical.

Purely sensuous pleasures are essentially limited, for they are all restricted after a very short time by ruin or by sickness. We will take eating as the first example of this. If we are very fond of eating, we fill our stomach beyond all measure. But as

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the supply very soon exceeds the demand, we may be sure that our gluttony will bring as rapid and inevitable sanction or punishment in the form of gout, gravel, hepatitis and even apoplexy, which will soon bring us back to low diet and water.

If we are intemperate, we drink more than we should do : Sanction : enlargement of the stomach, dyspepsia; and according to the beverage, tuberculosis, alcoholism, insanity, suicide.

Supposing we abuse certain pleasures and yield to sensuality : Sanction : exhaustion, extreme nervousness, disgust of one's self, physical break-down ; we become unfit for all effort and for all regular work.

Then there are other examples of another kind.

Supposing we are gamblers and pass our time in gambling dens, clubs, races, etc. sanction : loss of interest in our work, inevitable ruin, heart-breaking emotions provoking all kinds of physical and pschical troubles, and very often disgrace.

We are thieves — Nothing is stolen, everything is paid for, said Napoleon very truly

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— our punishment will appear in the form of the police, or again we might be dispoiled of what we have stolen by another thief. For the assassin, the punishment is prison or the gallows. And even when one escapes the laws of man, one does not escape remorse, which very often drives one to suicide. How many instances there are of suicides provoked by remorse, as a result of reprehensible acts, of crimes or of immoderate passions!

We become idle, we look upon work with horror. As a result we are poor, we are subjected to all kind of privations, all kinds of humiliations and become more and more miserable every day. If on the other hand we are rich, we stay in bed until very late, and become anaemic; and in addition get headaches through suffocating ourselves with our own carbonic acid for want of a change of air, and we may consider ourselves very fortunate if this lack of exercise, this prolonged inaction does not affect our circulation to such an extent as to bring on intestinal atony, phlebitis or even arteriosclerosis.

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No one, rich or poor, can escape the law of work or live with impunity, with folded arms, like a parasite, on the back of Society. When shall we finally grasp that the best preservative, the surest tonic, both for the body and for the soul, is sweat ?

Man shall live by the sweat of his brow.

There is no more noble or more profound truth !

We are employees, unsystematic, negligent, indolent, idle. Judgment: dismissal, endless journeys looking for a new post which, more often than not, we never find.

Suppose, on the contrary, that we possess all the qualities of a model employee, smartness, devotion, initiative, willingness; we work with enthusiasm from morning to night, as though we were working for ourselves. Here a double judgment awaits us: we shall either be noticed and our reward will take the form of an improvement in our position in proportion to our activity, to the work given, to the zeal displayed; or, we shall be insufficiently paid, that is to say, exploited. The judgment will then be altogether diffe-

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rent, we leave this unworthy master, who finds himself greatly inconvenienced because he will have the greatest trouble in the world to replace us. even if he succeeds in so doing. Again it is possible that, knowing our business thoroughly, strengthened by our energy, for energy is strength, perhaps the greatest of all strengths, because energy alone indicates our true value, — perhaps then, and this occurs daily, by this strength and well-developed initiative we shall find a means of establishing ourselves and offer such competition to that unwise and dishonest master, who did not know or want to know how to appreciate us, that we shall cause him considerable discomforture or even ruin him.

A poor wretch finds a well filled note book in the street. No one has seen him. It means abundance to him, perhaps fortune, which would obliterate in an instant his profound misery, This wealth dazzles him, but he resists the temptation, he takes his precious find to its rightful owner. Judgment: testimonial of exceptional honesty, certain assistance, protection from diverse sides, moral

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satisfaction, and, from that day, in virtue of automatic justice, he ceases to be miserable. For even in these days of scepticism, honesty is still highly prized and is far from having ceased to be an asset.

M. . . . of *New-York*, the famous ice king, the instigator of trusts, for years profited unjustly by the labor of the people, the exorbitant price of provisions of all kinds, and put hundreds of millions into his coffers. Well, after having taken his friend's wife and gorged himself with every pleasure and with every physical joy, he found himself ruined and friendless with a sentence of fifteen years to serve. The people oppress their former oppressor: that is automatic justice.

And so on for ever! There is always a sanction for all our acts, good or bad; the inevitable automatic justice always rewards us or catches us in its net.

That which differentiates material joys essentially from moral or intellectual satisfaction is that the first are quickly exhausted, because one cannot misuse them very long without becoming tired of them, while the

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others know no bounds and are inexhaustible. The more one raises oneself morally and the more one endeavours to raise oneself, the more one does good and the more one is inclined to do good, the more one learns and the more one is eager to know.

We may therefore conclude that if every one had a clear perception of the return of acts, of his profit or loss as the case may be, that each one of our acts has its own importance, every one in his own interest would strive to make himself more and more perfect, or try to amend. Our interest, once we really discovered what constitutes it would continue to strengthen our will-power or would not fail to awaken it if it were in a lethargy, for the absence of will-power, like the absence of an ideal, is simply a lethargy of the soul. And if instead of being well-directed, our will-power were misdirected — for we must not forget that even the worst criminals are sometimes those which have the strongest will-power — the fear of punishment alone, of the disagreeable, immediate and inexorable return of acts would very probably be suffi-

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cient to make us hesitate and a moment's reflection would give us time to change our minds. So that in this way our fear or hope would make faith in automatic justice the most powerful stimulant of will-power.

But who has ever spoken to us of this justice ? The justice which is taught us is a justice which awaits us in the far future, and which is even doubtful to many minds ; or it is by terrorizing us with man-made justice that they hope to put us on the right road, Why not put them all side by side and teach all of them at the same time ? The one, rapid, which punishes or rewards our acts immediately ; the other, slower in action, but none the less inevitable ; the third, often uncertain, but hard when it strikes. During our school-days and after leaving school, child or man, we are always spoken to of the future, never of the present. This is wrong, a radical error. It is this error which we are trying to correct, giving at the same time a practical, simple and easy means of developing in each one of us a strong will, inflexible, and in this way remedy the trouble which affects the entire society, from the lowest to the highest point

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of the scale. We are trying to satisfy the aspirations of liberty, that innate craving which every human creature is striving to realize.



CHAPTER III

THE PLASTIC FORM

The physical body as a changeable substance. — The facial expression and one's moral value. — Instinct in woman. — Thought as a constant companion of man. — Why we should obtain the mastery over our thoughts. — Thought, the moulder of our features. — How a certain manner of thinking modifies man's character. — Calmness and enthusiasm. — The great difference between the self-possessed and one self-possessed man. — The influence of thought on man. — Descartes' celebrated psychological formula and its deep truth. — The vicious and their features. — Elevated thoughts and their outward manifestations. — The cause of sympathy or antipathy which we feel. — What these feelings really are. — Our inability to disguise our state of mind. — The plasticity of the human body. — The pure soul as a beautifier of our features. — The effect of our thoughts on our nervous system. — A first physiological principle. — The sciences of Graphology and Medicine and the deficiency of their practitioners. — Neurasthenia as a psychical disease. — The condition of mind of the nervous person and its effect on his system and actions. — Why graphology is a proof of our theory. — The reason

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medical science is powerless against various diseases. — Has this science improved our condition since the days of Hippocrates and Galen? — The state which brings physical harmony. — The passions which act as corrosives on the body. — The real origin of most of our bodily diseases. — Modern civilization and its injurious customs. — The want of reason in man. — A second great principle. — Passion and its physical effect on man. — Why an abnormal state of mind does not always produce the same disease. — Thought as the cause of health. — Opinion on the reason of disease. — Why some people are predisposed to diseases and how this may be overcome. — Our success or failure as the outcome of our thoughts. — Some instances given to show this. — A third principle stated. — Where the former definitions of will-power have erred. — On what faith is based and in what it is similar to will-power. — Our definition of will-power. — How the attributes of the single faculty are developed. — The incessant activity of the mind and its importance in relation to will-power. — The attributes which form the trinity of Thought. — The necessity of these three attributes as a means of attaining a chosen aim. — Our advisers, Memory and Conscience. — The two natures of man. — Why contemplation of elevated subjects is essential. — The conclusive proof of man's indisputable liberty. — The all-powerful trinity of thought. — On what the methodical training of the will-power should be based for a certain success.



CHAPTER III

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*The Thought as Basis of our Success
and of our failures.*

No one has ever denied the existence of thought. We all know that this body which we look upon as our real self, is a malleable substance. That physical form which we bury with so much ceremony after death, is transformed, they say, every seven years and the liquid or solid parts which compose it are eliminated by natural courses. That physical self, which we cherish so much disappears little by little and goes to nourish other physical bodies, products of the earth. The representatives of the three classes known as mineral, vegetable and animal mutually nou-

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rish and devour each other ; but although our physical force is maintained by the constant absorption of this complex nourishment, the thought alone can produce the manifestation of this force in the form of acts, and it is this *predominant thought* which gives this plastic instrument the details of contour which meet the eye.

We have all heard those very significative expressions: What a hypocrite he looks ! What a stern expression ? What an amiable face ! What a villainous looking man ! If we examine the various types of men with which we come into contact every day, we can see in the expression of their face certain details which permit us unerringly to form an exact idea of their moral value.

Ask a young girl why she instinctively fears a certain man, why she has absolute confidence in another... Impression, instinct, you will say perhaps, but does not a woman generally possess a keenness of observation of which she is herself not aware ? Unfortunately either through lack of experience in some cases or need of emotion in others, they do not always make use of this advantage.

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Thought is the constant companion of man. Not even in our sleep do we cease to think and this constant jet of intense vibrations produces a state of mind which influences our subsequent thoughts. These mental gymnastics must be directed, for, like physical gymnastics they are a source of energy to be developed. According to the direction which we give our thought; according to the mastery which we obtain over it, not only does our mental power increase, but our physical form will modify itself at the same time as our moral constitution. Is not he whose manner of thinking is calm the quiet, composed and considerate man? If the physical form permits us to judge the character of an individual, cannot we very justly infer that the manner of thinking, by first forming the character, modifies also the features of the face by the condition of the interior being? 1)

1) The whole anthropologic science is based upon this fact and psychologic inheritance, like physiologic inheritance, i.e. the transmission from father to son of the physical, intellectual, and moral characteristics, demonstrate the fact that "the functions are transmitted at the same time as the organs" (Voisin).

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That particular state of mind which permits the human being to remain unmoved when confronted with danger ; quiet and peaceful when suffering with physical or mental pain ; sympathetic with other people's difficulties, is the result of a certain manner of thinking. The vibrations of noble thoughts are not stagnant in the considerate man ; just the contrary, for he has succeeded by his continual efforts in creating for himself a reserve of *Thought-Force*, instead of letting it be dissipated by his emotions. He is not dull because he is quiet ; the majesty of his calmness which we never fail to admire, is a power, an energy which can manifest itself when it is necessary. Upon the face of the calm man we see peace, contentment ; his acts are not impulsive, but are an uninterrupted train of intentional, well-considered and methodic efforts. Nor is this man's enthusiasm a passing emotional manifestation ; his enthusiasm is permanent and does not diminish even after the realization of the object in view.

It is the calm man, the majestically calm man that we admire. And the difference between a self-possessed person and a person

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who is not self-possessed is so great that at a simple glance we can distinguish the one from the other with the greatest ease.

We can therefore admit and lay down this principle: Thought forms a man's character, influences his physical form. It is in this way that the moral constitution reveals itself in our exterior form. The thought is therefore the essence of life, as Descartes admits in that celebrated formula:

I THINK, THEREFORE I AM.

The words of this great philosopher have the deepest significance, so deep in fact that most thinkers do not grasp the whole meaning of them. If we are really formed by our thoughts then it is the thought which constitutes our *being*, and consequently we cannot do otherwise than be what we think.

Our physiognomy is affected by this to such an extent, and is so perfectly modelled to the thoughts which habitually animate us, that the face becomes in time nothing more nor less than the translucid envelope of our predominant thought, which is represented there in

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its entirety, and which finally even fixes itself there with all its tendencies, in all its nakedness, marking our face definitely with its imprint. In the same way it has been said with infinite truth that every one has the face which he merits. As the face is, so is the moral condition. This is how we can say that a man looks a villain, because his features are ravaged by criminal ideas; the intemperate man has a drunkard's face, and the brutal man has the same repulsive appearance as a brute.

In the same way, on the face of the person who entertains only elevated thoughts, who gives access only to noble sentiments, we see a radiance which is the exact reflection of his nature. This proves that, thanks to the exterior indications produced by the thoughts, no one can deceive another; each one of us has his ambitions, his character, his main thoughts, written clearly on his face. Hence the sympathy or the antipathy, the attraction or the aversion, which pushes us towards some and turns us away from others.

As a matter of fact that which we call sympathy and antipathy, are nothing but the im-

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pression produced upon us by the facial reading at the first glance of the predominant thought, good or bad, of other people, and this thought reveals itself openly, unknown to us, by characteristic and unequivocal signs. In short, it is that innate instinct, called self-preservation, which apart from all reasoning, induces us to judge people at first sight. Hence the popular saying: the first impression is always the best.

Instinctively we judge people by their outward appearance because, without quite understanding why, we feel that all our most secret thoughts always finish by filtering through from the interior to the exterior, and take form there; that in a word, the face is a striking reproduction of the invisible thought, which manifests itself there in its visible form. It is just as impossible for us to conceal our habitual state of mind as to hide the beads of perspiration which moisten our brow.

There is an absolute proof, admitting of no possible dispute, that our physical form is simply the plastic domicile which the metaphysics mould to their own shape: the face is

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beautiful or coarse, according to whether the mind which forms it is beautiful or coarse, the face being nothing but the material fac-simile of the spirit. *There are no features so ill-formed that they cannot be beautified by a pure soul.*

But although our thoughts mould our face, their influence is also extended to the nervous system, and we can therefore fearlessly lay down this first physiological principle: The thoughts form the nerves.

Nervous people of all kinds, whatever we may call their disease, whether they have a neurasthenia bordering on madness or are simply nervous, their condition is the result of their manner of thinking. Were there as many neurasthenic people in the last few centuries as there are nowadays? Do we find as many neurasthenic people in the cold northern countries as we do among the excitable inhabitants of the warm countries? Are there as many nervous people among the Scandinavians as among the Latin races? Without waiting to elucidate these questions or find any solution for them, let us endeavour

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to find out whether our thoughts really have any action on the nervous system.

Graphologists can tell us our character by our handwriting; they are often mistaken, but are these errors due to graphology itself, or to the ignorance of the people who interpret our character by our handwriting by means of this science? An engineer of the Central Polytechnic school, summoned to appear in the Court of Justice as expert in a lawsuit, said to the judge: "When the expert is mistaken, this is not the fault of the science, his error only proves his ignorance". The same thing applies to the medical science. If the patient is not cured, this is not the fault of the medical science, but the fault of the doctor and of modern medical instruction, which give preponderance to the physical instead of to the psychical defect, and in this way make medicine play the principal part, instead of using it simply as an adjuvant.

A doctor who treats a nervous patient with medicine evidently commits an error. When a doctor says: "It is a case of nervousness", he pronounces his final judgment, from which we must understand: nothing can be done.

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Certainly nothing can be done with medicine against a trouble which emanates solely from the mental constitution: a physical remedy can never affect a non-physical condition, such as the imponderable Thought Substance.

Nervousness is a disease of the mental realm. Let us examine an instance, and see to what extent this theory is supported by facts. A nervous person shows no particular symptoms; yet he has them all, he suffers in every part of his body; some even call nervousness an imaginary disease: it is easier than to look for the disease. But what does a nervous person do, or rather what does he think? For man's actions are simply the outward manifestation of the intimate thought. A nervous person thinks of all kinds of things, but his thoughts dwell principally on disagreeable things, on his every day troubles. When they are his own, he broods over them; when they are other peoples' he appropriates them to himself, he meditates upon them and analyses them in their smallest detail. A happy thought seldom crosses his mind, his thoughts are always

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morose, everything is gloomy from his point of view. And these disagreeable thoughts intensify little by little; that thought substance which sees nothing but danger everywhere, becomes timid, and its fears, transmitted to the delicate threads of the *nervous system* spread themselves over all the vital parts of his physical being, and this provokes an indescribable pathological condition. His appetite disappears, anaemia sets in, pain is felt in the various organs due to the irritability and the nervousness developed by the mental condition; at the least sound he starts, the smallest difficulties take the proportions of mountains, every one he meets is his enemy. It even happens that a mother suffering from this disease cannot endure her own children and in order to rid herself of them she takes back life which she herself gave them.

If we write under the influence of any particular emotion an experienced graphologist can detect this emotion and will indicate it as a trait of our character. Graphology itself gives us a palpable proof in favor of our theory and demonstrates once again that

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it is really the thoughts which form man's character.

But in our blind disbelief we, who have the pretension of being able to read the faces of our fellow-men, have the stupidity to think that we ourselves are impenetrable. We are only too ready to forget that which concerns us personally, and that like other people, everything that takes place within us is faithfully reproduced on the surface. It is therefore solely the thought which acts, according to whether it is directed one way or another; our physical form being simply the passive indicator of our thoughts, good or bad, of our sentiments, base or elevated.

It is for having ignored this preeminence of the mind over matter that the medical science is powerless to cure the various diseases which afflict us, diseases which are treated wrongly because no one has wanted to penetrate into their real cause.

In order to see whether the medical profession has made progress, lost ground or remained stationary, we have only to make a simple comparison between the old-fashioned and the up-to-date medical science.

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If we take into consideration that in spite of the elapse of centuries we are still as helpless in the presence of the same diseases, from the simple headache to the mortal organic affection and *quibusdam aliis*, which affect mankind since the time of Hippocrates and Galen, we are perfectly justified in assuming that the medical science, with all its apparatus, all its pretensions and all its countless remedies has not improved our condition in the least degree. seeing that man still suffers from the same infirmities and still dies of the same diseases.

Not a single one of these diseases is missing, they have even increased in number. Why is this? Simply because the classical medical science, the one which considers itself to be the orthodox, obstinately refuses to recognize any other but physical disorders, while in the most cases, eight times out of ten, these disorders are nothing but the simple effect of continued psychical troubles. Where there is mental harmony there is physical harmony : mental peace means bodily peace. It is therefore the mind which we must treat and which we must renovate.

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We are nearly all of us more or less excitable and prey to inferior passions — vanity, pride, envy, anger, hatred, avarice, desire to dominate, unhealthy ambition, lust, etc., etc., which are so many corrosives; and to such an extent that the perpetual agitation of the mind which ought always to preserve a supreme serenity finishes by using up the body by its incessant repercussions. It is therefore in accordance with simple logic that the body should return to its normal state, that is to say, to health, as soon as the mind becomes elevated, as soon as it becomes calm, as soon as it frees itself from all its unhealthy distractions, from all its base inclinations.

Disease of the mind is the real origin of most of our bodily diseases. And with the least reflection, one can readily realize that it could not be otherwise.

There are still other causes for our physical troubles, but they all originate from the same mental disorder. Civilization has to a great extent obliterated man's instinct of self-preservation by creating a number of injurious customs and unnatural requirements to the great detriment of his health. All these

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habits, all these unnatural requirements, have converted our natural life into a forced and unnatural existence. We eat without being hungry, we drink without being thirsty, we sit up at night, we sleep during the day ; banquets, bars, clubs, gambling, women, drink, smoking, lust, theatres, etc., etc., are so many injurious and anti-hygienic pastimes.

In conclusion, the interest in money, which the satisfaction of all these bad habits, and all these false requirements involves, finishes by disturbing the body, after having impaired the mind ; and this so completely that it is permissible to say that man, the only animal which is endowed with reason, is also the only animal who does not use reason. And here we can lay down this second principle, which is no less true than the first : "*Thought causes disease*".

We have seen by the above how the thought-substance, transmitted to every part of the body by the nervous system, affects all the vibrant cells, the smallest fibres the same as the important organs. In a fit of passion, man turns pale, it is the heart which is affected and the circulation is stopped. The pas-

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sionate man generally suffers from the heart, but passion also affects the digestive organs. Anger, although it is an emotion is at the same time a thought; it is not physical, it is mental.

As a result of an accident, or of a hereditary defect, or of other causes, which it is unnecessary to examine here, we find in the human body organs whose natural strength is impaired. *Thought-Force*, intensified by anger, hatred, worry or other similar emotions, acts on the weak parts the same as on the more resistant organs, but the work of destruction progresses more easily in the case of that or those organs which offer the least resistance, and this is why an abnormal state of mind does not always produce the same disease.

But although thought creates disease, it is also the direct cause of health. We can as a matter of fact keep ourselves in perfect health or make ourselves ill, whichever we please. Too many people accuse God, ill-luck and fate, and are disposed to attribute their sufferings to one or other of these imaginary causes. Others are inclined to look upon

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disease as a means of purification or of sanctification. This is an error ; disease indicates a lack of self-control and not an ordeal sent by God to his elect. This does not mean to say that health is an irrefutable proof of moral perfection.

The thought-element produces disease in a person more or less quickly and this effect is determined by the predisposition which may result from numerous and different causes, such as an accident, hereditary defect, atmospheric conditions, etc. etc., but a normal state of mind will first prevent any aggravation and then fortify, whilst an abnormal state of mind will accelerate the complete undoing and hasten the fatal moment when man takes another step further into the mysteries of eternity 1).

To examine all these examples in detail

1) Between physical and moral pain there is a deep-seated identity ; they do not differ from each other except in their starting points ; the first being accompanied by a sensation and the second by some form of representation, imagination or idea.. The distinction between physical and moral pain has a practical significance, but not a scientific one. Ribot : " *Psychologie des Sentiments* ".

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would take us too long; but it is evident that even a weak person can help himself by means of his intelligence and his self-control.

Thoughts are also responsible for our success or our failure; a tradesman who is cross, surly or disagreeable does not attract customers; a wife who always sees the dark side of life and constantly grumbles will neither please, nor be able to retain the husband whom she has chosen or accepted: and a husband who is always complaining of the cooking, of the condition and the poverty of his house, etc. etc., will enjoy neither the esteem nor the love of his wife. A negligent appearance, furniture covered with dust, lack of order in the household are all things, which tend to keep a husband out of his home and away from his wife and children. A clerk who looks upon his daily duty as a burden, rather than as a pleasure will never get on; and he who does not submit his mode of thinking to a methodical training, which will force it into a chosen channel, will never attain success, will hardly ever enjoy good health and can never become a man of character. Nor will he ever be admired for his majestic

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calmness, that state of mind so indispensable to every man who wishes to tread the rungs of the social ladder and get to the top.

There is a third principle, one for which this work has been specially undertaken, and it is this: "*Thought forms the Will-power.*"

What is will-power? There has never been any lack of opinions on this subject, and every one, up to now, seems to agree that will-power is a faculty. But is will-power really a faculty, or have they only offered a simple word, in order to simplify matters, or again, have they, by means of a false explanation, succeeded in deceiving the minds of the people? Will-power has been accepted as a faculty, notwithstanding that it is simply a mental condition 1).

1) Will-power, observes Dr. Voisin, is not a faculty which has a specially determined centre; it is the result of all the particular kinds of psychical activity and not the cause. And he goes on to say: a person has a sensation and a desire. He satisfies this desire. "Before the arrival of the moment when this desire is formed which is the motive period, an important psychical event takes place: the volition, which shows that the first period is finished and that the second commences. At that moment, the volition alone exists, that is to say, *a choice*

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If will-power were that which it is accepted to be, that is to say, a really omnipotent faculty, it would be sufficient to say to a bar of iron: rise up, and it would arise. The greatest psychologist ever known tells us that with faith we can move mountains. But faith too is a mental condition; it is a conviction based on belief or on knowledge acquired and which makes us direct our steps and our thoughts fearlessly and unerringly towards some ideal aim. Will-power is no more a faculty than faith; it is a mental condition or manner of being, developed by our way of thinking. Will-power is therefore accessible to all. In order to have a strong will, which nothing can resist, not even the abstract mountains, which are better recognized as difficulties, it is sufficient to follow the simple method which we are about to expound. Success, whatever form it may assume, awaits those who exert this effort. It consists of a

resulting in action. In order that this volition may take effect, certain conditions are necessary. The totality of these necessary conditions is called will-power. Considered in connection with volition, will-power is a cause, although it is essentially a source of effects, a result, varying according to its elements ”.

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training which we must submit to ; but before explaining the means of forming will-power and the manner of conducting this methodic and persistent training, it would seem advisable to give the true definition of will-power.

Will-power is a particular state of mind developed by the incessant contemplation of a proposed aim. This aim, if the will is directed towards a good end, will be determined by the totality of the attributes of the mind. And the contemplation of this end or idea, *protects us from the domination of outside forces and permits us to govern the inclinations which rise up within us.* As we have already said, man possesses only one original faculty, which is recognized and indisputable, it is the faculty of thought. A child thinks in its cradle, and perhaps even before its birth, but one thing is certain and that is that as he advances in age, provided that he be in a normal condition, his faculty of thought broadens, intensifies and improves, and its progressive development brings with it new possibilities. These graft themselves into the trunk, thrive and appear in their turn

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like real faculties. The various sentiments of man are therefore only emanations of the mind and consequently attributes to the faculty of "Thought".

"I think, therefore I am." To cease to think is not possible; one may be unconscious of the physical trend of the mind, but the mind nevertheless continues its activity. While we sleep, our thoughts never cease to work during the hours that we are unconscious. That is a great point which should be noted and an important advantage in the development of the will.

Thought is a trinity which springs from the initial effort desire and is known as the idea, the perception by imagination, and the fixing, processus by means of contemplation — these are the three attributes which form the very interesting trinity of this predominant faculty.

In order to obtain the proposed results, that is to say, will-power, or the ability to attain invariably and unfailingly any chosen end, we must put into activity and use conjointly these three elements which constitute thought; i. e., idea, imagination and contemplation.

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We have said above that the choice of an aim should be made, not by one or the other attribute of the mind, but by the totality of these attributes. This choice could therefore not be definite in any stage of life, for as we advance our luggage of thoughts becomes larger and more complete. That small voice, intimate and imperious, called *Conscience*, speaks as master; in our middle age it warns us of the slightest misdeed, although in our young day it remains practically dumb. When we are ten years of age we can commit, in the presence of this severe judge things at which it would make us blush ten years after. But when we attain the age of 40, 45, 50 and 60, this voice becomes so strong and imperious that it generally stops our misdeeds before they are accomplished. It is experience or our accumulation of thoughts, which sounds the charge and leads us on to victory.

Memory, and conscience should therefore have a predominant voice, when we are making our decisions, and no decision, nor any choice should be made until these two advisers have been consulted. The aspira-

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tions of the soul are naturally elevated, but if retained on an inferior plane by our physical passions, we remain at the bottom of the ladder because our thoughts get hitched up on these inferior desires. Our painters should always represent man striving ahead, full of the ardour of his ideal aspirations, but retained by the influence of his second nature, the inferior with hideous features which hangs onto him, entangling all the desires of his superior nature and the impetus of the inclinations of his soul which aspire to the summit.

“ *Elevated Aspiration* ” is therefore, a tendency which must be cultivated with care, for it is the superior inclination of the soul; and as we have at our disposal the faculty of representing to ourselves the image of the ideal, this ideal should be as elevated as our modern knowledge permits.

But if our mind wanders and dwells every day, every minute, every second, first on one thing, then on another, our imagination too will fly from one thing to another, leaving behind the pure ideal (that of the soul) and approaching the material ideal (the physical

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one). If the mind uses memory and contemplation in order to converge towards inferior subjects, man soon wallows in everything that is base, bad and contrary to his own well-being.

Thought in these three forms; idea, imagination and contemplation, is the creative Trinity which makes man what he decides to be. By using these three infallible means we obtain the proof, the conclusive proof of the indisputable liberty which is born in man, for facts give us the irrefutable and material proof of this. Man is really free, because he can choose the path which he will follow during his life. Now, as his success or his insuccess depends upon this choice, this latter constitutes the initial step which make of him a man to be admired who will contribute a useful stone to the social edifice or a ruined life with all its mortifications and useless existence.

There is no necessity for us to accuse providence, ill-luck or fate, those three different gods which we curse and adore in turn. If we succeed, it is to our own credit and thanks to our choice; if, on the contrary, we fail and

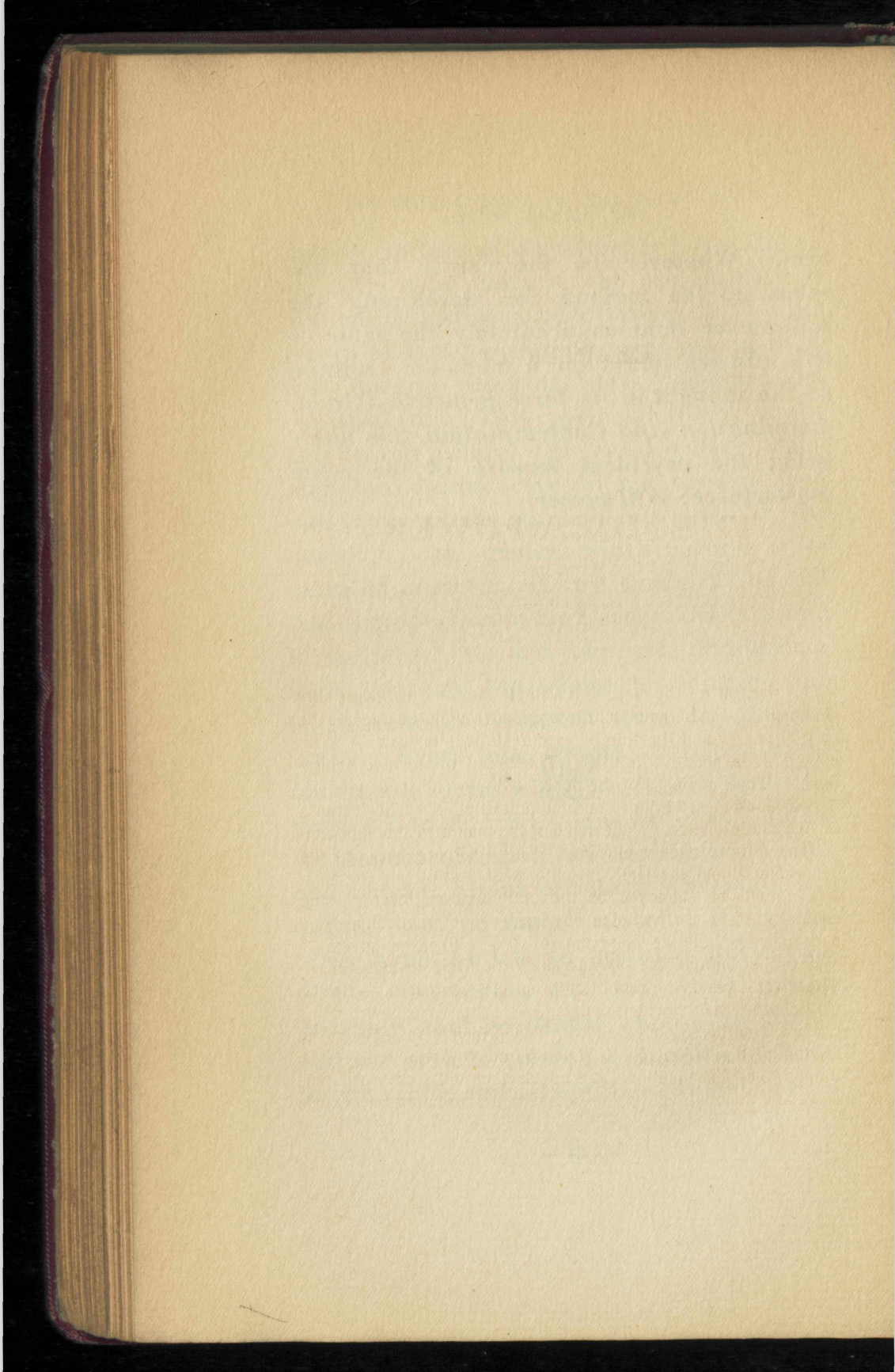
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make a failure of our lives, it is we and no one else who deserve the reproach; it is automatic justice which strikes us — the return of acts — and our acts are in their first instance thoughts, ideas, imagined and contemplated. This powerful trinity is the key to our future. We need neither magicians nor fairies; we do not need to read our future in the stars, it is written in the mirror of this trinity, which permits us to make of ourselves all we desire to be and this in proportion to the talent which is vested in us, which we can increase, diminish or leave stagnant, but whose development can be appreciably removed from its original limits. Every one should therefore make his life the success which his inborn aptitudes destine it to be. If a young man has a talent for eloquence he should develop his will-power and choose his career there where his eloquence can be made use of. If, on the other hand, he has an aptitude for mathematics, mechanics, etc., etc., it is in this direction that he should choose his career and not seek to create for himself a situation for which his special aptitudes do not destine

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him. Whatever be the career that one takes up the method for developing the will-power remains absolutely the same — it is always based on a methodic training of the thought in its three principles: *Idea*, *Imagination and Contemplation*, this latter being the psychical fixative of the prime masterpiece: *Will-power*.





CHAPTER IV

THE IDEA-POWER

The strength of the man in a single idea. — The immortality of thought. — Character as the preponderant force after death. — Will-power and its different manifestations in man. — Will-power in the inactive in life. — The secret of elevated aspirations. — The happiness of the poor. — Money and its dangers. — A poor contented workman and his philosophy. — The justness of Automatic Justice. — The value of the man of real will-power. — The duty of every citizen. — The difference between the „ parvenu ” and the man of will-power. — Why contemplation should be employed as the fixative of an ideal. — The necessity of an early choice of ideal. — The practical method and rules for the development of the will-power given. — What must be avoided. — Auto-suggestion and its benefits. — The advantages of the repetition of special sentences. — How a single word has saved the dying. — What is this word. — Calmness as the basic quality. — The principal impediment to man in his upward march. — How this may be removed. — The value of self-examination. — When society will rest on an immoveable foundation. — The necessity of directing our efforts

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advantageously. — The foundation stone of success in life. — The character of ground to support this stone. — Socrates. — The secret of sure progress. — How worrying prevents success and brings unhappiness. — Examples cited. — How calmness and inward satisfaction lead to human perfection. — Anger mistaken for strong will. — The behaviour of the strong man in times of trouble. — The cause of our vanity and conceit. — Inconstancy, the enemy of man. — The necessity of constancy in all things for the well-being of man. — The trinity of manifestations in the strong minded man, the man of will-power.

CHAPTER IV

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*A practical means of developing and strengthening the will
by a methodic training of the mind.*

"Timeo hominem unius libri" — I fear the man with a single book, says St. Thomas d'Aquin.

In the same way one might say with perhaps still more truth: *"I fear the man with a single idea."*

As a matter of fact, he who has no other object than the realization of a single idea is a powerful man. Nothing will stop him, his will-power will overcome all obstacles, whatever they may be, even those which appear to be insurmountable.

*faut
ce n'est pas
ce sens que
St. Thomas d'
lui donne.*

*Timeo hominem unius libri = je crains l'étroitesse
d'esprit.*

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As we have seen, man forms himself by his thoughts, and thought in its progressive development, as we advance in age, gives birth to new faculties, of which we can make use to attain the elevated aim to which man is destined by virtue of his practically unlimited perfectibility. It is thought which moulds our character in this or that way, according as we direct it towards such or such an end.

And our character influences not only our present career, but also our future career, for we do not die, and that which we call death is only a word. The body may disappear, and fall into decomposition, but thought, which essentially constitutes the *being*, rests intact, thought is immortal. Therefore the individual *character* will continue the same rôle after death as it plays in this life, that is to say, it will remain the preponderant element 1).

1) The most captivating thoughts left to us, are those in a word, which teach us to understand our innermost selves, those which enable us to foresee our future destiny.

In reality, if we acquire the certitude of their existence, if we learn what these facts teach, if we know mathematically that our thinking being, our intelligence, preserves itself in its enti-

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It would be an illusion to believe, according to the error which is as crude as it is general, that existence after death should be simply a sanctimoniously stagnant and eternal condition, whether it be that of supreme happiness, or that of endless punishment. This is a general mistake. No; by the very nature of our complex individuality we shall have to struggle

rety after having quitted this covering of flesh which becomes useless after this dissolution, this transformation which we call death, do we not experience the greatest satisfaction?

Like many others, we too believe that everything evolves unceasingly, that nothing is destroyed and that our soul enjoys everlasting existence, preserving at the same time its individuality; that it is not lost among material creation and that it does not mix itself intimately with same.

Nothing in our immense universe can be destroyed, for if a single atom were destroyed the whole edifice would collapse, which is impossible.

Like us, the worlds which carry us and whirl us through space, are transformed, and change their condition; but are not destroyed any more than we; they evolve in other forms and generate other energies.

There is life everywhere, in minerals, the same as in vegetable and animal: from death comes forth life, and from decomposition comes living recomposition — inferior creatures, which evolve in their turn; worms, insects, microbes come from the coarsest matter. The microscope teaches us this, and if from the infinitely small we turn to the infinitely great, if we examine with a telescope such immense terrestrial bodies as the

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unceasingly, just as we do now. We shall have to succeed in freeing ourselves of our inferior tendencies in order to acquire a more and more clear conception of the absolute truth, the truth which no one here below can flatter himself, without flagrant conceit, to have completely grasped. The more we dematerialize ourselves by raising ourselves morally

stars, those particles of the *man-universe* as Michel de Figalière calls them, we have a proof that everything lives and that everything has movement.

Let us look at a cloudless sky and admire the resplendent lustres scintillating their countless lights above us, let us make this observation at the side of the sea on a quiet night while our ears are filled with the monotonous rolling of the waves, with our eyes charmed by the lights up above, and let us ask ourselves who is the Being who has lit these fires, and when we do not find any reply and can find no solution to the problem, we realize our smallness, and are conscious that a likeness of this great entirety is within ourselves, inasmuch as we think and have learned that which thinks in us is indestructible.

There are natural laws which man has never penetrated. One or two of these are discreetly known... although whimsical facts disprove them. Will human genius ever clear up these mysteries? We hope so, encouraged as it will be by the force of things, the truth should sooner or later assume the place which it merits.

As our planet approaches its wane, its microbe, man, will discover the laws which are as yet hidden, he will learn things which he does not as yet even suspect and will eventually

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and mentally, the more we approach enlightenment and Love as a Principle.

Will-power, as we have said, is not only the constant desire to do good, but a power which enables us to distinguish with facility the good from the bad. In reality, none of us are absolutely void of will-power; but this will-power, according to the predominant tendencies of each one of us, manifests itself in various ways, which are sometimes even diametrically opposed. Some may tend towards the good with all their energy and need exert no effort to attain perfection and raise themselves to a morally superior condition, while others, on the contrary, have will-power simply for bad tendencies and degraded passions; and others again simply take life as it comes and are practically indifferent.

These latter, who do neither good nor evil, who neither advance nor retreat, we might reproach with their complete lack of will-power; but do not these indolent and idle

learn his destiny. He will then be able, by casting a retrospective glance, to render homage to the unappreciated innovators so long scorned.

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subjects need a certain amount of will-power to enable them to wallow in their inertness and exist in their humility? They are eaten up with jealousy when they see the progress and fine successes of their friends and of their fellow-men, but they will not do anything, they prefer to be inactive, rather than sacrifice their dignity! This bodily and mental idleness is a disease which is particularly susceptible to being cured by judicious training of the will, the same as perversity is another disease which arises from ignorance, ignorance of the just and fatal return of our acts. The day when we are convinced of this truth, which is as clear as daylight, that is to say, that the only real and solid joy, without any vexations reactions, exists in our elevated aspirations, and never by any chance elsewhere, the social question will have made a great step towards its solution.

The workman who earns a Dollar or five shillings a day and even less, is happier when he has good and praiseworthy aspirations than the so-called happy people with riches and titles who have the mis-fortune to ignore the precious advantages of this noble mental condi-

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tion. A poor man can buy a complete pleasure for a few pence, a pleasure which certain millionaires could not procure with all their fortune. An hour off, a day's holiday will afford the most exuberant joy to a workman, a satisfaction more complete than the most abundant and costly feasts, than all the visits to the sea-side in the world, than all the incessant rail-road and motor trips which the rich man can obtain with his gold.

If it is not dominated and subalternized by these noble aspirations of the soul, this money of which we are so proud becomes our most terrible enemy. Why? Because its inevitable abuse leads us to all kinds of excesses; and because this abuse very soon engenders satiety and spoils all our purely sensuous pleasures by deadening our senses. Nothing can please us, everything tires and bores us, everything disgusts us, because the abuse of pleasures which this money involves finishes by surfeiting us of everything. This is an every-day occurrence which we have perhaps ourselves experienced, but which in any case is happening daily around us.

One day when we were moved to pity by

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the fate of a poor and aged workman, to all appearance disinherited from existence, we evoked this reply, which is marked by the highest and most sound philosophy: "I am penniless, it is true", he replied, "but I enjoy good health, I lay on the hardest of beds, and I sleep to my heart's content; I slave from morning to night, that is also true, but I can eat anything with the greatest appetite and when I am thirsty and even without being thirsty I can drink with impunity. Why are the rich, those who have no occupation, reduced to mineral waters? Simply because they do not work and because wine which is a real nectar for me would turn their heads or put their stomach out of order. Again do you reckon as nothing that great satisfaction of being able to say to one's self at my age, 68 years, at an age when one is a burden, an encumbrance: *I am a support of a family, they depend upon me.* I work hard, yes, but I enable others to live. Is that nothing? Believe me, my dear Sir, these are substantial compensations, and even for the unfortunate everything in this life is not adversity. And then, extraordinary as such a remark on my

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part may seem to you, I will add that the least unhappy ones among us are perhaps the unfortunate. ”

We can therefore say without fear of committing any error, and with perfect truth that justice exists even in this world; that it is automatic, because it gives to every one of us that which we merit, and this without exemptions, — joys and satisfaction in every form, not according to our wealth, but according to our store of moral virtues. And these latter are inexhaustible and at the disposal of any one who will exert the necessary effort to make himself worthy of them.

Ambition which is elevated, maintained, constant; superior thoughts; well-directed imagination and the contemplation of the chosen aim give every one a great amount of contentment and happiness, and assure us at the same time that which we call strong, irresistible will, that will-power which every one admires wherever it shows itself. The labourer in his working clothes, often soiled in the accomplishment of his daily duties has a hundred times more value and merit than

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the idler, dressed in the latest style, when his master can say of him : That is a man with real will-power !

Let every citizen make himself a man of will-power, a man with elevated ambitions and he will compel his master not only to rely upon him, but to recognize him as his equal and often even as his superior.

The "parvenu" is not he who rises in social position and by means of elevated ambitions traces his path towards the contemplated aim and by sheer strength of will succeeds in attaining it ; no, the "parvenu" is the man who, stopping in the midst of his success, tries to use the fortune he has acquired by his industry to introduce himself into a circle which he esteems, very erroneously, as much higher than his own. If he had continued to live in his own element, in the active sphere of commerce, no one would have dared to call him an upstart ; he would have remained the great business man of yesterday instead of being the parvenu of today. Which of these two titles is the more worthy of envy ?

It is essential in order to succeed in whatever we undertake that the mind should aim at an

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elevated object, that the idea be an honest one, that the imagination should form the contour of this superior thought, and finally that contemplation, that psychic fixative, should come to render the contour of this ideal image permanent. But just as photography obtains an image more and more distinct, more and more ideal as the photographic instruments are improved, so does the ideal image formed on that screen called imagination improve with the experience which is obtained by reflection, observation and the knowledge we acquire.

In this way an old man has much more perfect ideals than a very young man, because the years that separate them are like so many books learned and studies made by the first, whereas they are yet unknown to the other. For this latter everything is still mystery and in order to approach this unknown to advantage, in order to digest it and derive all the benefit from it, the young man will have to penetrate into it with elevated aspirations and fix his ideal aim according to his knowledge. In this way he will form his character, he will acquire wisdom, reflection, consideration, genero-

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sity — all qualities which will surely guide him towards final success, and at the same time facilitate his attaining the same. If, on the contrary, he only tries for material successes, if he limits his aspirations to the physical sphere, he will create himself a master against whose absolute monarchy he will be powerless, unless he abandons his original and altogether vulgar aspirations.

At any time in life one can make one's choice, good or bad. If this choice has been judiciously made from the beginning this is so much good ground covered; if, on the other hand, this choice has been bad, if we have started out on the wrong road, we must do the same as the traveller who misses his way and not hesitate to retrace our steps, to return to the starting point in order to get onto the right road.

In this way whoever likes can acquire will-power. We have all the faculty of thought, and all of us, without exception, can with the aid of thought form ideals, fix them, bring them into existence and render them, so to speak, material by constant contemplation. When we have arrived at this point it would

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seem useless to go any further or to go into more detailed explanations, and every one having understood, it would seem sufficient to set to work in order to become the man of will-power who every one admires, the man of moral strength who succeeds in everything. But observation and experience those two great preceptors of man say to us: Beware! Do not accept as facts anything but facts themselves, and so as not to be deceived in your judgment, take every possible precaution, take all the necessary steps to avoid any miscalculation. To proceed in this manner is a sign of a firm will and it is also the infallible means for every one, without distinction, to obtain the precious advantages which result from a methodic training of the thoughts.

To do a thing practically is to do it quickly and well. To devote a whole life-time to the development of the will and then come to the end of one's career without having completely obtained the proposed end would not be a practical method, it would be much too long and uncertain. It is true that the pursuit of this aim, under such conditions would be in

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itself a certain indication of will-power in its elementary or initial sense. What we are endeavouring to find for the use of each one of us, and what every one of us should obtain is the maximum will-power, that is to say, arrive at that perfect equilibrium of the soul which to the eyes of the superficial observer is perhaps taken for indifference, but which in reality is only an outer manifestation of a superior condition of the soul.

Now, how must we set to work to effect the practical development of the will-power ?

To develop the will-power properly, you must first of all commence by retiring at night into your bed-room, alone if possible and there meditate upon the advantages of absolute calmness, rejecting every other idea. Once you grasp the great difference which exists between that condition of the soul and our daily agitations, and that never takes very long, the first step is made. We must therefore make a start, for, according to an old saying, a good start is half the battle won.

This very first idea of calmness is completed by the image of the man with serene fea-

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tures, and the contemplation of this image commences to produce its first effect on him who wishes to acquire will-power. Finally it becomes time to go to bed and to rest oneself after the day's work. Laying tranquilly on the right side, in order not to disturb in the least the regular beating of the heart, you free your mind of all worries, of all your troubles, whatever be their nature, and you continue to contemplate on calmness.

It may happen, as it does often in every first effort, that the mind refuses to keep to this idea, and going back to its old habits, wanders and flies from one subject to another. Then you realize suddenly that you are ceasing to pursue the proposed aim, and that instead of being calm you are excited and agitated by this mental review of the past, or even by the calculation of problematic events, which are still drowned in the haze of the future. As soon as you shake off this distraction, draw in the reins, bring your wandering thoughts back into the right direction, and do not permit the slightest divergence.

It takes some little time to acquire the habit of

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contemplating during a certain period a fixed and unique idea; and for this reason, we must not get discouraged, far from it, if we do not obtain any results after the first attempt. There is however a means which might be tried at the beginning; that is to pronounce verbally and aloud the conceived idea. It is what certain psycho-therapists have baptized *auto-suggestion*.

But this auto-suggestion is nothing more or less than the contemplation of an idea and of something imagined; for, what are words, if they are not ideas emitted orally?

In order to keep your thoughts in the required direction, in order to train them into more rigid obedience, pronounce a few words which, passing through the ears, will double the penetrative force of the idea which forms the object of your meditation. In this way the very first night, after having conceived the idea of calmness and imagined it, you can repeat to yourself during 10, 15 or 20 minutes these simple words: *I am calm, quiet and happy*.

This trinity of ideas, which in reality forms only one, will have the magic power of in-

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stilling in you this first mental condition, which is absolutely necessary to become a man of strength, a man of will-power. Of this one can be trebly certain; this assertion is justified by over thirty years of personal experience. 1)

Moreover, who can deny that like the plants, words too have their virtues? Was it not a verse or two of the *Marseillaise* which won the battle of Valmy, and many others besides? the *Marseillaise* which bore the volunteers of 1792 with enthusiasm to death! And was it

1) Speaking of facts which, in the first instance appeared improbable, this is what the eminent Dr. Moutin says:

All discoveries have at their commencement had partisans and detractors, which however has not impeded their progress. Remember the misfortunes of Fulton when he applied Papin's discovery. When Galvani, nicknamed by his contemporaries *the master of the toad dance*, made known certain properties of electricity; could one have supposed then what marvels this force would realize a hundred years latter? Galileo endured torture for having affirmed the roundness of the earth and scientifically established its diurnal movement; Harvey was scorned for having discovered the circulation of the blood and Jenner shunned and ridiculed for more than thirty years. And Joan of Arc, who was burned as a witch and whom we glorify at the present day? The list of discoverers who have been insulted, cast out, despised and afterwards reinstalled is still much longer.

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not a simple word that saved the Abbé de *Maury* from being hanged to a lamp-post? He only had to say, mockingly, to the Sans-Culottes who were about to pass the noose over his head: Well, and after that, will you see any better? The general burst of laughter dissipated their implacable hatred, the ferocious revolutionists were disarmed by a mere word.

And how many other cases could we quote where words have saved the dying and simplified the most desperate situations! Words have even resuscitated the dead:

Lazarus, arise! ✓

But let us return to our subject. We have said that we must take care not to depend

These historic facts should make us circumspect, and nowadays we should be less inclined than ever to deny what is unknown. The word *impossible*, as it has been said, does not exist and should never be used by a savant worthy of the name.

There is electricity everywhere, all objects are impregnated with it and if man does not possess as much of it as torpedo or a gymnotus, he has nevertheless a certain amount of this energy.

Everywhere where there is heat (and a healthy man has 37°) there is electricity, from which we must infer that this force

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upon this first effort alone and think that this happy mental condition has become permanent. That would be a grave error: we get nothing without continued effort. We shall, on the contrary, often have to start all over again before we pass through our apprenticeship and become masters. But during our sleep, while our body rests, our mind works. It pursues during our sleep the direction we have given it the foregoing day and the results it obtains will be so much the more striking since neither your physical faculties nor your senses are present to distract that ideal contemplation.

When you wake in the morning, let your first thought bring you back to this conception of calmness; contemplate on that mental equipoise which you wish to develop within yourself, and think of the happiness which you will experience during the course of the day. While you are dressing repeat to yourself: I am calm, quiet, happy. When you take your breakfast do not forget to

exists in us; and it is probably the presence, the waves of this electricity which are the prime cause of all phenomena.

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meditate on these three mental states, for the very food you eat, you may be sure, will produce a preliminary favorable effect which will make itself evident to you, for the condition of the mind has a great influence upon the digestion and upon the transubstantiation of the food. Then, as usual, you will go off in the pursuit of your daily duties, for to live properly we must work.

But by force of habit, for habit very quickly becomes second nature, you will succeed in making out of this trinity your predominating idea, all your occupations will be subordinate to it; this thought of calmness, of tranquillity, of happiness will never leave you again, it will follow you everywhere.

What will happen then ?

Everything you do or undertake will be impregnated by these three factors of success, things will commence to change around you; tranquilly, slowly it is true, even imperceptibly at first but that transformation will manifest itself just as surely, and with the same regularity as dawn follows darkness.

One of the principal obstacles which impede

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man in his upward march is pride. To display in public his intellectual superiority or any other personal advantage is one of those satisfactions which man resists with the greatest difficulty. Few, very few of us have succeeded in overcoming this weakness. To wear distinctive emblems of all kinds, to parade the physical, intellectual or material advantages which we possess — nothing is more flattering to the human pride. Like the peacock we spread out our tails, display our plumes so that we may be admired wherever we show ourselves.

In order to obtain real self-mastery and possess an irresistible will, we must vanquish our pride. Men who can make an abstract of themselves are rare; those who really possess a strong will are also few and far between. Nevertheless, we must not carry our humility to extremes, and go so far as to compare ourselves to worms, for extremes meet, exaggerated pride tries sometimes to conceal itself under the hood of excessive humility. Remember the words of the philosopher to Diogenes: "I can see your pride coming through the holes in your rags." Ge-

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True self-mastery consists in a fair appreciation of oneself.

Every one will succeed by the contemplation of an idea chosen according to his own development and his success will be more or less rapid according to his personal disposition and aptitudes and according to whether he directs his thoughts towards the idea which is the best adapted to his disposition.

It is therefore advisable, indispensable even, that every one should examine himself scrupulously and conscientiously in order to see which are his weak points and endeavour to perfect them. After this personal examination write the results of your reflections on a sheet of paper, or better still, in a note-book, and set to work at once. Give birth to the qualities which fail you, progressively, one by one, and in this way render yourself your own master; strive unceasingly and do not stop, not even when you think to have attained complete success, in virtue of the proverb that: He who does not advance goes backward.

The day when society in general acqui-

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res the force of will and all the qualities which appertain to it, there will be no more outcasts: every one, whatever be his station in life will be able to satisfy his own requirements, and misery and the greater part of our physical ailments will vanish. Then Society will rest on a really immoveable foundation. Instead of being in the hands of aimless and worthless societies, we would form clubs where each member would endeavour by his individual efforts to become a man of will-power; clubs whose exclusive aim would be the improvement of their social condition, by the general development of the will.

Picture such intimate, loyal and earnest associations of strong-willed members. What a lever, what could not be done for the general welfare by such groups of men, solidly associated and affiliated, here, there and everywhere? Such clubs would have enormous influence, they would be even irresistible in carrying through just ideas, equitable social reforms, which would rapidly make felt an incalculable benefit among society as a whole. (Since the first edition of this book has been published these clubs have been

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founded by the author and have thousands of members.)

The man who develops his will according to the instructions given in this work will never be, and could never become an outcast, he will always be the man of utility, because he will possess the qualities which industry, commerce and society need; whether he wears a smock or a frock coat, he will never be the man that human justice will have to repress, but he will possess the double advantage of being able to suppress the poverty and the sickness of his fellow men and at the same time overcome his own misfortunes.

Success in life, in order to be genuine, must be based on the equilibrium of the inner self. But this equilibrium can never be established in the psychical being without a continuity of efforts to suppress certain innate ideas, and to straighten out an erroneous education or natural apathy.

Every effort has a starting point and an aim. This effort will be more or less successful, according to the system with which

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it is followed up. If the effort is methodical, but the starting point badly calculated, the difficulties which will be experienced in attaining the given aim will be numerous, and success will often give way to discouragement. We must therefore, before making an effort, first consider the advantages and disadvantages from the very beginning; and secondly, take into consideration our own powers then try to attain the proposed aim by setting oneself a series of successive stages, of which each halt will constitute a step towards the ultimate end.

The building contractor has before him his architect's plan, he sets to work with his tools and his workmen, but the structure which has to be raised on the chosen site is not built in a day. From the first strokes of the pick-axe to the finishing touches of the decorator there is a whole series of stages in the form of days of labor. First an excavation must be made to receive the block of stone which has to assure the solidity of the edifice. That is the starting point. Soon after the walls are built up to surround the planned space forming the interior, The roof will

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then cover this exterior superstructure and will protect it from the destructive work of time and the elements. This first outline has not however the necessary finish; nevertheless an expert eye can already appreciate the beauties of the future palace. Little by little, the decorators give the finishing touches to this harmonious work, and permit the public to admire the masterpiece, produced by the constant and methodical efforts of human activity.

Just as the architect examines the character of the ground, and the contractor digs it over to find the most suitable basis to support the pressure, so should man examine, measure, scrutinize the most profound characteristics of his own *Self*. By searching attentively, with the keen desire to find, he will at once become aware of this fact: that calmness constitutes the solid basis upon which the foundation stone must be laid.

The majesty of calmness! What can compare with this mental condition, this manner of being of the man whose psychical equilibrium is perfect? It is upon this majestic and immoveable calmness that the palace of

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the individual character will be erected ; and it is on account of this calmness that the character will exercise every instant of the day and every minute of its terrestrial existence, its indisputable omnipotence ; for the character is and always will be the absolute monarch of that empire, to which no man has yet been able to assign any borders.

The starting point of our efforts must therefore be the development in us of *absolute calmness*. But by what secret method can we obtain that which arouses our admiration for *Socrates* ? His astounding calmness strikes us above everything. Despite his detractors, and his difficulties and in the face of death which he knew to be inevitable, he retained his eternal smile : “ I am going, he said to make a sacrifice to Esculapus”. Those are the last words which this great man pronounced in the presence of his disciples in tears. Not a word of hatred for his enemies. His death in the eyes of these latter appeared necessary for the well-being of their Mother-Country, he dies for his country ; and faces the eternal mystery which he hazily perceives ; he keeps within his soul, within his thoughts,

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and on his face, that majestic calmness which indicates his psychical equilibrium.

Absolute calmness, that is the starting point and the direct aim of our preliminary efforts. In order to obtain this calmness, we must proceed in the manner explained above: Firstly, the thought of calmness should be the object of our daily efforts. Every morning upon waking our first thoughts should be directed towards this subject. Our constructive imagination should impregnate the psychical objective with that image, and incessant contemplation, that psychical fixative, should render it permanent by preventing its diffusion by distraction or forgetfulness. 1)

1) In our meditations, writes the learned author of "*L'Éducation de la Volonté*", Payot, we should avoid noise, collect our thoughts, then consult books which deal with the subject of our meditation and read our notes. By the energetic working of the imagination we can picture in a distinct, precise and concrete manner the details of the danger which we run, the advantages of this or that proceeding. It is not sufficient to pass over it rapidly; we must see, hear, feel, touch. We must by *intense reflection*, make the examined object as present as if it really existed there. I should even say more than present, for just as art renders a scene, or a passage more logical, more harmonious, and in consequence more real than reality itself, so should our

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At night, in bed, after a complete devitalisation, direct your thoughts in their entirety upon the idea of calmness. It happens however, that certain persons in order to derive the best results from this system require to pronounce aloud the words which evoke this idea. There are, as a matter of fact, many people who cannot thoroughly understand what they read unless they read aloud. This is probably a question of habit; but in order that the method indicated should bear

imagination make the object of our meditation clearer, more logical, truer than it really is, and consequently more living, more influential.

All this is based on a scientific principle admitted by every psychologist known and confirmed by numerous doctors. The works of Hack Enk (*le Corps et l'Esprit*); of Liébeault, (*le Sommeil provoqué*) and of Lévy, demonstrate that ideas have the property of becoming an active and visual sensation. "Many people can reproduce in their minds things which they think about, with every characteristic of reality."

Thought is an act in its birth; it is the source of activity" (Levy). "The Transformation of the idea into an act can be effected in two different ways. The idea either becomes a *positive* act, i. e., feeling, volition, sensation, movement (action of dynamogeny); or it becomes a *negative* act, otherwise said, it neutralizes the act; it prevents the feeling, the volition, the sensation, the movement, from taking place (action of inhibition)". (Levy).

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fruit, as much in the one case as in the other, it is advisable, in order to aid the development, to pronounce aloud the words: *calm, quiet, happy*, and this condition will soon develop itself within you and become permanent. Mental exercise, like physical exercise strengthens; the more often this mental exercise is repeated and the more the mind is fortified, the more the state of the soul to be developed will become permanent.

A general source of trouble is the desire to arrive with a single bound at the apogee of success. Nowadays no one wants to proceed by steps; they want to succeed immediately, for our physical requirements are many and pressing. It is these requirements which we want to satisfy first, and when we do not succeed we get anxious, but this anxiety constitutes the door which closes and shuts out the very success we are trying to obtain by these simple means. And this is how we fail, as desire for success alone does not bring it.

To succeed is to attain the pinnacle of an undertaking, it is to know how to take advantage of this stepping stone to reach by ever

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renewed efforts the summit of more and more elevated positions and consequently pursue a more and more progressive course.

What defects will remain in our thoughts when they have had instilled in them that calmness, that quietness and that feeling of happiness and of satisfaction? None! Let us make an examination, an analysis of our own *self*; we shall find first of all that that which renders us the most unhappy, is the worries of all kinds which assail us every minute of the day. We worry about things which never happen, just the same as we do about things which do happen. A gentleman slips and falls against a vehicle which is standing near by — he worries about the consequences which his fall might have had if the vehicle had been in motion. He gives birth to the vibrations of imaginary fear and worries about a danger which he did not run. The clerk worries about what would happen to his family if he lost his position. He pictures in his imagination the sufferings, the hunger, the anguish of the sickness which he dreads; he tires himself with his worrying, and often loses his place on account of

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the weakness in which his torments leave him. A mother worries about her children's future, instead of working for that future. Her husband's absence makes her tremble; she loses her head over the dinner, which is not ready, and even the thought of a mouse, which might appear, frightens her.

All these worries absorb the thought-power to the detriment of our activity; the positive results which can so easily be obtained, when we consider our greatest difficulties with calmness, remain negative when we worry. We can fearlessly assert, that calmness, mental tranquillity and the inward satisfaction which these produce form the foundation of success and the road to human perfection.

“ You think you have a strong will because you get angry ” said Catherine to Peter in the “ *Northern Star*. ” Many of us are like Peter, we think we have a lot of will-power because we are weak enough to lose our calmness, and to permit our emotion to manifest itself otherwise than in a calm and pondered manner. We clench our fists and think we have will-power; we knit our brows and think

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ourselves invincible ; but that physical effort itself often hides our cowardice, and is in any case, a pure loss of expended force. The strong man does not get angry ; he smiles even in the face of a shower of insults, opposition and difficulties, and always finds an efficacious and dignified means of demanding an apology without looking for it, to annihilate all opposition without exerting himself, and to overcome his difficulties without wasting any efforts.

Anger is an off-spring of pride, vanity and badly applied self-respect.

The calm man is never a slave to stupid pride, he sees himself just as he is and appreciates himself at his true value without having to dwell continually on his own merits. It is precisely because we always think of our own merits, real or imaginary, that we are so vain and conceited. But we can suppress our pride by first obtaining inward calmness ; then by thinking of the distance which still lies between us and our ultimate aim, by picturing this distance in our imagination, but by contemplating not the distance itself, but the arrival, the temporary halt and the

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horizon which awaits us with its new stages to be made.

Man has another enemy besides his pride which he must get rid of; and that is his inconstancy. This failing finds its way into all his aspirations; his love for work, for his family, for his partner in life, etc., etc. The inconstant person should therefore think of constancy, picture that great quality in his imagination, and contemplate that image unceasingly and unflaggingly. Will-power without constancy is not possible, and could never be possible. Even if you developed all the virtues, all the good qualities, all the advantages that can be desired, if you have not rendered them permanent you will not possess will-power, for you will still be governed by the inward inclinations of life. If you leave your home in search of any pleasure whatsoever, you are lacking in will-power, because you will lack constancy. If you choose a companion, maintain your choice as long as your contract is valid: Polygamy is disastrous, even when it is only temporary.

All your inclinations should be subjected

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to clear reasoning and reflection, but not to emotion. Well-considered affection only is lasting, the other, the emotional, is simply a weakness, born to failure. It is like the breeze which agitates a dead leaf only to let it fall again, it is inconstancy. A mutual decision, once taken should be maintained and adhered to. Let us therefore develop the reflective and well-reasoned calmness, and let all our emotions be subjected to its wise government.

To have will-power in one direction and not in another is to have no will-power, for then we fail in some things, although we succeed in others,

We must therefore develop that mental condition which renders man superior to circumstances, and permits him to judge good and evil coldly and without weakness, to differentiate freely between good and bad, and to choose that which is good and to adhere to it without deviating in the least degree from the path traced.

Constancy, well-reasoned sympathy, perfect calmness, that is the trinity of manifesta-

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tions by which we recognize the strong minded man, the man of influence, the man of real and permanent success, the man of will-power.

BE YE THAT MAN !



CHAPTER V

SUCCESS

Practical methods for the development of the will. — Virtue and vice as products of the mind. — Evil and the teachings of Jesus. — The moral effect of the ten commandments. — The wrong idea the seven negative commandments awaken in us. — The good principle of the first and fourth article of the law of Moses. — The power of suggestion ignored by Moses. — Why man has become so full of vice. — The negative second commandment and its impression on man's mind. — The cause of blasphemy. — The abhorrent oaths of the Roman Catholic countries. — The necessity of modifying the idea presented to the child by these negative commandments. — Auto-suggestion and its powerful effect for good or bad. — The result of the eighth commandment. — The necessity of a complete psychical equilibrium. — The method to be avoided in attempting to acquire this. — The direct route to definite success. — To what certain of our inclinations are due. — What the first step of our effort should be. — How we must expel the darkness from within ourselves. — The qualities indispensable to commercial success. — How to acquire these fundamental qualities. — The

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means to gain the esteem of one's fellow citizens. — Of what honesty consists. — The second step towards success. — The necessity of application. — The third stage on the road to the desired goal. — The power of a smile. — Its beneficial effect. — How a smile dispels our greatest troubles. — Why obstacles are the best of auxiliaries. — The happy necessity of difficulty. — The basis of true modesty. — The canalisation of the thoughts on the objects, which assure success. — The neutralizing influence of unhappy thoughts. — The necessity of enthusiasm in our undertakings. — What should be the aim of the employee. — The good results of positive thought. — How we act under the sway of sad ideas. — How our energy should be employed. — The means of curing insomnia, nervous affection, bad mastication, etc. — The cause of the major part of our ills. — The habit of smoking. — Why direct resistance to this habit is without success. — The way to suppress the desire to smoke. — The manner to govern all bad inclinations. — The habit of drinking. — How this passes into a state of chronic vice. — The effect of alcohol on the human cells. — How the demand for more is created. — Mind, the tutor of matter. — The kinds of trade represented in the human body. — Where the workers seek their building materials. — Our folly in disturbing the harmony of our body. — The warning of the first defeat. — The gradual increasing sense of laziness. — The curse of the sluggard. — The most dangerous vice of all. — The final fate of the slothful. — How he begins in his schooldays. — The ruses and subterfuges he is forced to employ later on in life. — The deceits he will practise in his business. — How it will lead to bragging. — In his rôle of sycophant. — The dangers the rich run. — The expedients to which they are reduced once ruined. — How these will be of no help. — Their final fate. — The lot of those who work just to earn their daily bread. — The penalty which laziness metes out to all. — The way to cure laziness. — The great example of Nature. — What our resolution should be. — How we shall employ our entire muscular system. — The necessity of avoiding unhealthy suggestions and obtaining self-mastery.



CHAPTER V

SUCCESS

*A practical means of obtaining it by the
Development of the WILL-POWER*

“ Resist not evil ”

Up to the present time, the instruction given for the development of the will-power, has always consisted of directing the mind towards the resistance of evil. This method is at the same time erroneous and dangerous, for as we shall see later on, by the use of this system, one develops in one's self faults, instead of acquiring the qualities sought. Why is it, that we have some virtues or some faults, rather than some other virtues, some other faults? A matter of instinct, tempera-

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ment, atavism, natural needs to be satisfied. In this case the abuse alone ought to constitute vice; but it is always the things or the acts, about which we think the most, that are the most frequent.

Virtue, as well as vice, are both the product of the mind, according to whether it is directed one way or the other. Our qualities and our faults, therefore, depend upon the idea conceived, nursed, entertained. Everything, whether near or far, which may germinate in man the idea of evil, ought to be avoided, and it is thus that the words of the Master, "*Resist not evil*", cited at the head of this chapter, are made clear. In more explicit language this means: Seek after good. Now to seek after good, is to think of it always. But how are we to arrive at this result, when the laws, the proverbs, the articles, the commandments we study, all contain a warning against such and such an act, and thus present to the mind the prohibited deed? It is therefore the moral teaching itself in the form of a commandment, which awakens within us evil inclination.

The 10 commandments of God, given to

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the people of Israel, and which our children know and repeat without end, present to the mind of the child the evils it is forbidden to commit, and so it is, that instead of urging virtue, they incite vice, as we shall see. Only three amongst the commandments are positive. These three commandments present a good, elevated idea, an idea even indispensable to the moral existence of every Society. The other seven are negative and point out to us, what should be avoided. Now what is to be avoided is vice, and seven times out of ten, these commandments awaken in the mind of man the idea of vice.

Here is the first. Thou shalt love and adore one only God with all thy heart. This is something very positive, it is an idea, which if it penetrates deeply into the mind of man, will develop in him to the highest degree, that instinctive need of an ideal, which all men feel more or less, for it has been justly said that man is a religious animal.

This first commandment is therefore a fundamental principle, which will maintain and assure for humanity its unhampered evolution. Without this ideal love, it is impos-

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sible for man to continue, even to undertake his ascendant journey, his progressive evolution toward the manifestation of good, which is the final goal. Unhappily this first commandment is immediately followed by a second, which says: thou shalt not take the name of God in vain, etc. This one is presented under a negative form and is represented by the central idea: Thou shalt take in vain.

Honour thy father and mother. This 4th. article of the Law of Moses is again positive, it is in reality the indispensable corollary to the first; we are commanded to love. But if we examine the other articles of this Law, we find they present to the mind the idea of evil, and here we have an example of a man like Moses, who in spite of his high position as leader of Israel, appearing to be ignorant of the first elements of psychology, namely the power of Suggestion.

Not only does Moses suggest to his followers all the sins, against which he seeks to fight, but he also furnishes them with a weapon doubly decisive, called *Auto-Suggestion*. Every Israelite must learn and repeat each of

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the ten articles, which compose the ten commandments of God.

But that is not all; from Moses to the present day, every generation, which has followed upon each other, has developed in itself by a continuous repetition, that is to say, by Auto-Suggestion, the vices against which they had wished to be protected. How could humanity, under these conditions, be otherwise than full of vice?

In the second commandment we are forbidden to take the name of the Most High in vain. But in a negative commandment, ie. a prohibition, which is the chief idea that stands out, is it the negative or the affirmative? Thou shalt not pronounce my name in vain. We have, of course, in this phrase the negation "*not*" but does this little word make an impression on man's mind? Is it not rather the remainder of the phrase which sinks the most deeply? The negation having no effect, the affirmative alone will penetrate the mind and remain there.

It is to this continual auto-suggestion we owe the sad spectacle of seeing Christian nations taking the name of God in vain

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“ He swears like a heathen ” is a popular false expression, for any one, who has studied the customs of the different peoples, remarks that the heathen does not swear, whilst the inhabitants of the civilized countries, the more Christian they are, the more they employ with facility the most abhorrent oaths.

Spain, which is at present the beloved daughter of the Roman Catholic Church, and Italy, which harbours in its capital the head of that Church, possess in their vocabulary of oaths, many which no author dare write and which no editor would print. It is true, that the lower classes alone pronounce such words, but the hideous fact none the less remains, and shows that it is not the repetition of the 10 commandments, which prevents blasphemy, since everybody has learned them.

The principles contained in the 10 commandments are excellent, they represent a complete moral teaching ; only the manner of presenting these first principles to the child seems bad, and we think that it would be useful or rather necessary, that they should be modified in such a way, that the evoked idea is a thought

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of virtue to be developed, in place of a vice to be resisted.

The force of Auto-Suggestion has been sufficiently studied, not only in this country but in the whole world, to know that it is auto-suggestion, which under exemplary forms, words, evoked and contemplated ideas, is the cause of all our evil, as it is also of all our virtues. The contagion of example is great, but when suggestion presents itself to us under any form whatsoever, it will never be but the result of an idea previously evoked. So when we read engraved on the Tables of the Law this commandment of God; "Thou shalt not kill", we forget the negation "not", and the principal thought, the ground-thought is imprinted upon the malleable psychical substance called memory and remains fixed in the brain.

It is thus that for nearly two thousand years the Christian nations, worshipping the same God, believing in the same reward, in the same punishment, press around the priests of this only God, in order to have the arms blessed, with which they are destined to fight one another, slay each other, and that even in the

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name of God, of whom they implore the gain of victory.

One could thus review the numerous vices which have been developed in the collectivity, in spite of the express prohibition of the divine law, and see that the three positive commandments, which speak of love are amply and unhappily counterbalanced and neutralized by the other seven, although containing the prohibition of wrong and contrary acts to this grand and magnificent Fundamental Law, — Love, — to which we owe all which is a manifestation of Life. The heathen nations before us are a proof of the same failings, but if we have not the multiplicity of their gods and their many vices to excuse us, we have this other excuse not less good, that these vices instead of being eradicated by the Jewish and Christian monatheistic religion have been maintained in us, and even fortified by a good teaching *badly* presented.

To develop the will-power and obtain that condition of mind, which will permit us to do at the right moment, the act necessary for that precise moment; to obtain the complete and easy success we have in view, we must

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adopt a means which makes us master of our faults, and even of our vices. To be under the domination of the latter is a bodily as well as a psychical slavery. To develop the virtues one after the other, which draw admiration from all and which permit those who possess them to be master of every situation, whatsoever, such is the direct route towards final triumph, towards definite success.

We gave in Chapter IV a practical means to develop the will-power. We have shown very clearly the need there is for him, who seeks this success called "Self Mastery" to seek an elevated end. We have equally given a practical method to attain this end. The conception of elevated thoughts, the formation of a mental image representing these thoughts and the contemplation of the image will render this well-defined in both the physical and moral planes.

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SELF-EXAMINATION

Special indications, before being of service to each of us singly, would assuredly be useful, since we have not all the same tendencies. Certain of our inclinations are due to our organic constitution, others to our surroundings, our education, etc. That is why our condition of being differs perceptibly ; also the best means of obtaining the best results consist in accounting for our tendencies, our natural inclinations, our bad habits. This first step will be our first effort. When we have found the virtues and qualities, which are the easiest for us to exercise, the vices and faults, of which it is the most difficult to rid ourselves, we shall have to forget these faults and vices in order to think only of the opposing virtues, and proceeding in the manner shown, we shall accentuate them more and more, by representing them to ourselves objectively by means of a mental image, which we shall strengthen by a constant

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contemplation of the ideal, of which these virtues are the manifestation.

As we have seen in Chapter IV, this process must be followed especially during the first half-hour after we go to bed. It must be repeated after awakening and continued from time to time during the day. If it is easy to develop and strengthen a virtue already acquired, it is not so, when it comes to the question of acquiring a virtue. We know that qualities strengthen and attract one another, and that is why, in order to have a complete psychical equilibrium, it is necessary to compel ourselves to acquire as many qualities as possible, and not to hesitate to seek ardently those qualities, of which we might be deprived.

In order to obtain the desired result let us not seek to expel our faults; this method scarcely ever succeeds, but rather has the reverse effect; for these failing, instead of vanishing, become more and more intimately rooted in our mind, the idea presents itself more often to our thoughts, and the act follows almost immediately the idea while the aim was to prevent its manifestation.

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One may compare faults to darkness, virtues to light. In order to make a house full of light, the household do not chase away the darkness with a stick or broom. The rising sun will come and dispel this darkness, when they would still be occupied with this vain effort. If instead of seeking to chase away night by mechanical means, our household strike a match and light the open gas jet, the light would expel the darkness all by itself. To have light, we must bring light, and not attempt to prevent darkness. It is the same case with man. In order to develop his qualities, he must bring light, so that it may manifest itself in him, and establish there its dwelling-place. The faults directly opposed to these qualities, being only an absence of light, will disappear as by enchantment, and this disappearance will permit man to attain complete success in his undertakings.

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HONESTY, SINCERITY and FRANKNESS

The above named virtues in reality constitute the lever, which will lift the world. The man, who seeks to obtain commercial success by means that are not in harmony with these virtues, without doubt takes the wrong route. Let us therefore begin by becoming honest, sincere and frank: when these three qualities become the dominant element in our character, we shall have taken the first step along the road to commercial success. Take for instance, the employee of some business firm; which is the quality most appreciated by his chief, by his fellow-workers, and even by the customers, is it not his honesty, his sincerity, his frankness? Never, never has anybody succeeded without possessing this fundamental basis.

He, who has the misfortune to lack these qualities will not for long enjoy the esteem of his fellows. Yes, that man there has been able to acquire fortune by dishonest means, but riches do not constitute real

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success, they are only often a very ephemeral phase of it. The man, who amasses this world's goods by dishonest means, may be a proof of a certain astute mind, but that does not prove intelligence nor good judgment. In reality the faculties he possesses well-directed, would have permitted him to obtain not only riches, but also at the same time the esteem of his fellow-citizens, and above all self-esteem. The honours so much desired would have flocked to him, while distrust and fear, which he inspires, hold him aloof. His success is therefore only partial and little desirable, if one can at all call the accumulation of riches by dishonest means success.

Honesty consists of doing always, everywhere and at all times, *what is right and just towards all*. The employee therefore owes all his time, all his energy to the firm, for which he works. It is only by this single condition, that he may hope to obtain from his chiefs that indispensable appreciation, which leads to a better situation, a greater success. At any rate, he must be honest. Now honesty means goodness, bene-

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volence, loyalty, sincerity, and frankness, He who speaks untruthfully possesses none of these qualities, he is even the most disrespected of men; what confidence can be accorded to him who knows only how to lie?

Whilst going to bed in the evening repeat to yourself these words :

— I am loyal, devoted, truthful, sincere in everything, frank always,

Say these words sometimes aloud, sometimes mentally, so that you may be more easily able to keep before your mind, the idea of honesty, of loyalty and of frankness ; so that it may be easier to perceive the mental image of these incomparable qualities. Consider them, make yours these qualities, on which success depends. Render most stable those you already possess and take a few steps further every day along the road, which leads to final triumph.

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JUSTICE, PRUDENCE, ACTIVITY

Activity is a kind of justice to one's self. Prudence is activity displayed with knowledge, and also justice with respect to others. For the development of these qualities, which form the second advance towards success, the same means should be employed as described before for the development of honesty, sincerity and frankness. After having spent a few months devoted to honesty, one should consecrate another 2 or 3 months to the development of justice, prudence and activity, for it must not be forgotten, that will-power is not obtained like a jewel. To have a jewel it suffices to go to a lapidary and buy one from him ; it is not sufficient just to buy this book to have will-power.

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COURAGE, PERSEVERANCE, METHOD

Courage, but modest and devoted courage, joined to perseverance and to methodical work form the third stage, at the end of which one perceives the radiating light of desired success. In consecrating three months to developing these new qualities, and if you wish to succeed in the space of a year in becoming a man of success, not only will you not have wasted your time, but you will then be convinced, that the effort made has been much inferior to the joys it will have procured you.

We have just pointed out the third elementary stage, leading to financial success; but in order to attain grandiose, exceptional success, one must be before all calm, quiet, happy. He who sees in the thousand asperities of life, as many enemies to fight, will never attain to the apogee of success. The difficulties in life are there to be conquered and not to conquer us. But there is absolutely no need to combat them, it suffices

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simply to ignore them. We must even laugh, for there is nothing such as laughter to reduce them to nought: it is not in vain, that laughter was given to man and to man alone.

If laughter is a striking manifestation of joy and contentment, it is also the weapon above all, which nature has given to man to parry the most violent blows. Suppose there comes one of those powerful blows which seems to have felled us to the ground; instead of bending, of capitulating, of giving way to lamentations, let us, on the contrary, stand firm, arm, and face the enemy; *let us laugh*. Laughter is a great force, but nothing better than laughter proves, that we are in possession of ourselves, that we are the entire master of our *Self*. As night fades before daylight, so the greatest griefs vanish before laughter. Laughter is the moral light which chases away the blackest ideas. He who said "A burst of laughter is a burst of light" knew man profoundly. For is not laughter a sure sign that within us it is light? But laughter is not only the interior beaming brightness, it is another indication of scorn. Troubles, opposition, difficulties, obstacles, rancour, obsession,

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grief, when they are scorned are three quarters dispelled.

In considering things in this manner, do not let us delay noting that the obstacle, whatever it be, which bars our way, far from being a hindrance, is on the contrary the best of auxiliaries, for in placing itself before us, in preventing us from passing by, the obstacle clearly shows us that to attain the desired result, we must take another route, and make a new effort. The obstacle is therefore a sign-post, which points out the wrong path and puts us on the right one. If our primary teaching were less pedagogic, and such that the child was instructed in these things from an early age, it would clearly appear to the world, that for man, difficulty is a happy necessity. Why? If man were ignorant of struggle, if he had not passed through trial and tribulation, he would always be ignorant whether he is weak or strong, he would never know what he is worth. An obstacle once overcome, as before victory, let us be calm, quiet and happy. The man who has learned to be sufficiently master of himself to repel temptation, pride,

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sadness, grief, remorse; who has succeeded in bridling his passions, and learnt, in a word, to laugh at difficulties, will enjoy the just title of his triumph and will be entirely happy because victorious.

That being well understood, we shall be able to laugh at all assaults, all hindrances, for one and all tend to make us stronger, worthier, better; to give ourself a worth in our own eyes, in the eyes of others, because we shall possess a real value of which each of our acts, each of our thoughts will be a manifestation.

We may be humble without considering ourself as a worm, and we may have self-esteem without being arrogant.

PURITY OF INTENTION

True modesty is a virtue, which has purity of intention as base. If our intentions are

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good and pure, if our aims are elevated, we no longer have the time to think of ourselves, and still less the desire to draw vanity from certain favours, which have been bestowed upon us. Knowledge, fortune, titles, far from being objects of pride will then become just as many reasons for actions, for the good of all, and will enable us to give in order to receive. It is necessary to let this principle sink deeply in ourself, namely that each receives in proportion to what he gives, that is a simple question of justice. And the purity of intention will awaken in us a current of sympathy, which will not only bring us esteem, but also friendship and the devotion of our circle of acquaintances. It is in conforming to this, that each one, according to his special aptitude, will be able to attain the desired success without any doubt.

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THINK OF SUCCESS ALWAYS

We have just seen that condition of mind, which the man must possess, who seeks for complete success in this or that undertaking. Also when this psychical condition has been developed by the process already described, we must direct our thoughts towards the goal to be reached, and as we have been liberated from daily torments, which sap our vitality, we can canalise, especially concentrate our thoughts on the positive objects which ensure success.

Complete success means opulence, but if you always look miserable and constantly think of the poverty, which overwhelms you, up to the point of being absorbed in these sad ideas you will counteract and compromise the efforts made in another direction. That is why one must always think of success, of satisfactions of every kind, which are only the realization of success. In a word, enthusiasm is necessary. The employee who only speaks of and is only preoccupied with the inferior position he occupies, will never obtain the

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happy improvement, which comes to those, who think incessantly of obtaining a better position, who always speak of this new position, as if he were in reality the titular. The latter makes all the necessary efforts to arrive at his goal, whilst the other does all that is necessary to keep himself in the state of mediocrity, which he deplures.

Positive thought brings positive results, it makes a living magnet of us; we attract and are attracted according to whether we are positive or negative. This universal law applies to man as well as to things, but there is still another reason, which makes positive thought bring good results. He who always thinks of success, is inspired by the thought itself, and acts in all he does with a more than ordinary enthusiasm; on the other hand, the other, who is always under the sway of sad ideas, acts with nonchalance, without interest, without eagerness, and if the first inspires admiration and confidence, the second only awakens indifference or pity. If the latter sometimes draws consideration, he never commands success.

Now that we have reviewed the different

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elements of success, let us see the route to follow in the enterprise in which we wish to succeed. Here again it is a question of being positive; not to consider business or any enterprise whatsoever, as small or petty, but on the contrary as possessing all the desirable elements of a great success; let us consider the enterprise or undertaking in proportion to what we wish it to attain, let us consider the things in the future and let us make this future present in our thoughts.

It is always the same process of contemplation of an elevated aim, as one may notice, which drives away all the difficulties, because it permits man to concentrate all his faculties on a single point, making an image, the image of success. An inquisitive Parisian one day asked an American, what he had done to make his fortune, and he received the extraordinary reply. "I speak only when I have something to say, and I never miss doing my gymnastic exercises morning and evening." To speak with knowledge and to keep one's projects to one's self, was indeed strange to the Parisian, but it is the surest indication of a strong will, just as gossiping indicates the absence of it.

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Let us therefore accustom ourselves to speak only with knowledge, and not seek to be witty. Let us rather employ our energy to ripen our projects, and keep these projects to ourselves. Too much talking does harm, it is also a loss of energy.

PRACTICAL. EXERCISES

We all have certain bad habits, of which we seek for the moment to rid ourselves. These habits have become to such an extent natural, that they are considered a necessity; for example the habit of smoking. There are others known under the name of manias. If these latter are somewhat a little eccentric, one limits one's self to smiling: if they do not seem to be prejudicial to the maniac other than exposing him sometimes to a little inoffensive raillery, it is none the less true,

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that the man at whom one laughs is rarely a man of success. There are other habits, on the other hand, that must be judged severely. Some are ugly, disagreeable; others brutalizing, ruinous, vicious, etc., etc. In order that the people desirous of knowing the method to follow, may reform themselves, we shall cite some usual examples, the variety of which are infinite, but to which one may apply the same method. Apart from these habits there are other effects and results easily obtained. It is thus, for example, that in cases of insomnia, nervous affections, bad mastication, constipation, etc., etc., it is sufficient to remedy them, simply by thinking of sleep, calmness, slow mastication, etc. The major part of our ills, of our physical sufferings arise from the stomach and intestines. It is therefore possible to prevent these maladies, or to cure them by a simple effort of the will, taking great care to chew your food well and adopt certain gymnastic exercises, practising them morning and evening. Digestion, quiet sleep, and all natural functions are controlled by the brain and consequently by thought.

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SOME EXAMPLES

Forget the word,
and the idea departs.

A very usual habit, even too usual and doubtlessly pernicious to adolescents, who wish to imitate grown up people, is that of smoking. Many seek to rid themselves of this habit and make heroic resolutions. I shall not smoke any more, they swear. The smoker therefore resists evil. But resistance instead of suppressing the habit, only exasperates and develops it the more, so that when 24 hours have scarcely elapsed since the moment the great resolution was made, the desire to smoke becomes so strong, so irresistible, that if one is prevented from smoking ostensibly, one does not hesitate going and satisfying this imperious need in places reserved for other needs.

It is therefore necessary, in order to succeed, to adopt another way. It is important to chase from our thoughts the expressions,

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which come every moment to excite us by recalling to us the thing; the words *tobacco*, *smoke* must be forgotten. In suppressing the word one suppresses the need.

Habit fills us with physical and psychical needs, which become imperious, finish by unsettling our morals, burdening us until complete satisfaction. The only means to get the better of these artificial needs, is to oppose them by the auto-suggestion of the natural needs. Thus when the need makes itself too keen, so that we may submit to the assault of the bad habit, let us oppose the attack with these simple words, which we should repeat until the desire has been repelled: My needs are normal, they are those nature imposes on me.

I wish to satisfy only my normal needs.

My natural needs alone will be satisfied.

Yes, I am content, satisfied, happy.

My desires are noble and elevated, they are natural.

All bad habits, all vicious inclinations are treated and governed in the same manner.

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THE HABIT OF DRINKING

The drinker commences by a little inoffensive glass, when young. The glass taken haphazardly finishes by becoming a real tyrant, for the chance circumstance degenerates often into habit, and habit, has soon passed into a state of chronic vice. Then the drinker becomes alcoholic, refractory, takes all sorts of oaths in his lucid moments; he will be fully aware of his degradation, disrespect himself, can do nothing against it, he wishes but is not able; alcohol has become his master, the day of revolt has come too late.

Let us now attempt to understand a little why and how the alcoholic has lost this precious strength of will-power.

Every one knows that the cellules or cells something like 30 trillion which form the whole of the architecture of our body, are charged respectively with accomplishing their daily task assuring, by their good working, conservation of general life. Well,

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if these cellules are each day a little more saturated, soaked, intoxicated and therefore weakened, rendered less and less strong by a formidable poison, they will have need of a stimulant, a blow of the whip, stronger every day in order to be enabled to re-act. The diseased cellule defends itself, it struggles for existence, when it demands imperiously everyday a dose a little stronger of this alcohol, which has made it diseased. In reality, if alcohol is brutally withheld from the alcoholic, it might mean death to him, for the cellule, which is both assimilator and dissimilator, will no longer be able, on account of this stimulant, to fulfil its double function. Now if man's mind, which is the tutor of matter, instead of watching over its integrity, wisely directs it by preserving it from all adulteration and depraves this matter by imposing on it false needs, the adulterous and depraved matter will subject the mind to a just return by depraving it. The body which was the friend, the natural ponderator of the mind, will then become its worst enemy.

In no other part, but in the depths of the

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body, would it be possible to find more admirable examples of this division of labour, which exists in preserving our multiple local lives, the synthesis of which constitute total life. All the kinds of trade are represented there, every worker accomplishes his task unerringly. There one finds capillary artists who are charged with the forming of hair, enamellers who re-coat the teeth with a layer of enamel, the weavers who weave our tissues, rope-makers who shape, draw, adjust muscles and nerves, leatherdressers who prepare the skin, trellismakers who intersect it, carpenters, who build up our frame of bone. Others, the cleverest of all, who are employed in the delicate work of the vesicles of the lungs, the lobes of the brain, the liver, the general canalisation, arteries, veins, etc., etc.

And all the infallible workers eat at the same table, all seek their diverse building materials in the passage of the moving blood, which is the source of all these materials. Indefatigable constructors, who at the same time are active demolishers, for disassimilation closely follows assimilation.

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And yet we are mad enough to disarrange this sublime working, this miraculous harmony! Yes, we go the length of provoking, by burdensome customs, this marvellous little world to rise against us.

Therefore let us keep from contracting this habit. At the first warning, that is to say, when we have succumbed a first time, when we have ascertained that in spite of all our will-power, even then we give way to temptation; then, quickly let us turn back without having a second, a third defeat of our will-power; there will be no time to waste, or the effort to regain one's self control would become more difficult. It is then the right moment to repeat as before, without tiring ourselves; I am satisfied, content, happy; my aspirations are elevated, noble; my manly dignity will always be a shelter to me from all unwholesome attachments. In this work of reconstitution, let us accord ourselves all the qualities, all the virtues, which make man good, free, great, happy and we shall become that man.

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ON LAZINESS

One gets lazy, as one gets alcoholic, imperceptibly little by little each day, without thinking one is taken by laziness as by alcohol. The more one drinks, the more one wants to drink; the less one works, the less one is inclined to work. It is just as difficult to return to work, when one has lost the habit, as it is to renounce alcohol, when one is intoxicated. It is fatal. But it may perhaps be asked, what resemblance there is between a sluggard and a drunkard, If alcohol degrades man physically and morally; if it is dangerous not only for the drinker, but still more for his family, laziness on the other hand is inoffensive, laziness is by its very nature essentially passive; in any case the *dolce far niente* cannot do any harm, except in a measure to the lazy one himself. This is a mistake. Is not the sluggard first of all a curse to his family, after becoming a little later a parasite, a

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loafer who will live shamelessly at the expense of Society.

With an undisturbed, gentle, sometimes amiable exterior, laziness with its indifferent even benevolent airs, is, on the contrary, of all the vices perhaps the most dangerous, because under deceiving appearances it hides every ugliness. It is not without reason that all religions signalize laziness and place it in the number of capital sins. The vice is indeed capital, which opens the door to all others. There are no sluggards, who are not at the same time more or less full of vice.

The sluggard finishes always by becoming necessarily a liar, braggart, fawner, libertine, cheat, thief; laziness makes even the criminal.

It is thus, that the idle commence to be allured into telling lies from schooldays up. The lazy schoolboy will contrive until he has hit upon the right thing to evade some task or other which demands a little application, or if he decides to do it, he will do it in a slovenly manner. In case of need, he will pretend to be ill just to escape work for some days. Is not the schoolboy, who has duped

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his masters and parents through a lie a burden to society ?

Later on, one will lie, pleading a thousand pretexts for not having given over in time some promised work, one will employ all kinds of subterfuges to drag out indefinitely some work which only requires a few hours. On the other side, when the need of money makes itself felt, when one is down to one's last halfpenny through idleness, one will claim false resources, an imaginary situation, an illusory credit on which to borrow, and when the day of settling comes, when it is a question of repaying the borrowed money, then lies will not be wanting to postpone the repayment. We shall not enumerate, and this for good reasons, the kinds of beggars, which laziness makes ; they belong to all classes — for they cannot be counted, they are innumerable.

If the idler is employed, he will pretend to work and sweat, he will be applied or run about according to the work ; in a word he will exert himself, he will be zealous, but only during the presence of his chief, for as soon as the latter has turned his back, thank hea-

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ven, he will commence to muse, to idle, he will even find means to hinder the others from working.

The sluggard is not only a liar, he is also a braggart. Knowing that bragging is the only means for him to conceal his slothfulness, at least for a time, the idler will take every opportunity to show off with the least effort; must not all the world know that he has taken the trouble to move his little finger? Or again, to keep his employment, in spite of his laziness, the slothful employee will abase himself to the lowest rôle of sycophant. Whatever the chief says or does, whatever his own opinion may be, the idler will hasten to sing in chorus with him, he will even be more royalist than the king himself. It is the same old story of the Crow and Fox. He who wishes to eat when out at the elbows, is he not forced to lie, not compelled to flatter, to stoop to play the part of the fawner. The lie always goes hand in hand with laziness, they are a pair of inseparable Siamese twins.

But these are only simple peccadilloes, laziness drags the sluggard much further.

The idle rich totally unoccupied, without

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the shadow of employment, not knowing what to do with their time, have thousands of opportunities to ruin their health and their fortune through frequenting low places. In order to be convinced of this, one need only keep one's eyes and ears open. Money being nothing else but accumulated labour, it is quite natural laziness should be the most active dissolvent of it. And once ruined, our idler will be reduced to expedients to procure a little of the gold, which he has thrown away in handfuls, which he has so shamelessly squandered. But it will be useless to have dexterity, to employ ingenuity, ruses; all his best wiles will be quickly exhausted; relations and friends will soon be weary of supporting this parasite. Then rather than work, rather than freeing himself by work not having known what work is, he sticks at nothing; he becomes a mendicant, a beggar, then a thief and still worse. At last step by step laziness will ruin him for ever.

As to those who work just to gain their daily bread, and they are very many in number, laziness will equally thrust them in the worst places. As after all one must live, he

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who finds a livelihood only in work, if he abandons it, will be forcibly led to steal, he will even become an assassin for bread. Through that many unfortunates have been lost, for the sake of a morsel of bread, when work would have helped them to earn it honestly. But the lazy are horrified of work. Work is for them a nightmare, which they dread up to the point of preferring privation, prison, penal servitude, even the scaffold. As we have already more than enough insisted, many examples of similar errings abound. To the rich as well as the poor, indifferently to these as well as to those, laziness metes out the same terrible penalty.

And how are we to defend ourselves from this leper, laziness?

Now, laziness being the personification of inertia, the only means to be protected from it or to extirpate it, is to oppose it, by concentrating all one's attention on movement, which is the negation of it.

Contraria contrariis curantur, say the classic maxim, contraries are cured by contraries.

Movement! Everything in nature points

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out movement to us as the great law. From the mineral to the vegetable and the animal, from the atom up to the stars, which hang suspended in space, all move, nothing remains still, everywhere perpetual motion.

In consequence of the cold or heat, the mineral contracts or expands; always shrinking or expanding, the solid varies at every instant, because of the scale of temperature in each season. In the vegetable, even in winter the sap is never entirely motionless, it slackens, but it does not congeal. With the animal it is the same, the blood is always in circulation, in motion from birth until death. And death itself, far from being a season of pause, gives birth by decomposition to other movements. Fluids and liquids are submitted to the same law as the solids; air and water know no rest.

Movement is therefore everywhere. In solid as in fluid and liquid, in mineral, also in vegetable and animal, in life, in death, in the skies; impossible to escape from it everywhere movement is manifested strikingly.

Then shall we not also overcome our laziness,

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shall we not blush at our inertia, if we fix in our mind and even in front of our eyes the grandiose spectacle of universal movement. When all stirs and builds, all moves around and above us, shall we alone remain inert? No, we are going to commence from now on to enter active life. We are going to choose a methodical occupation, we are going to become some one, we are going to be useful to ourselves and to others. Our activity will be for all moments, and we shall adopt a series of gymnastic exercises, which we shall practise every day. We shall thus once more utilise our entire muscular system, improve our injured health, renew our circulation and become men, active beings, healthy and happy.

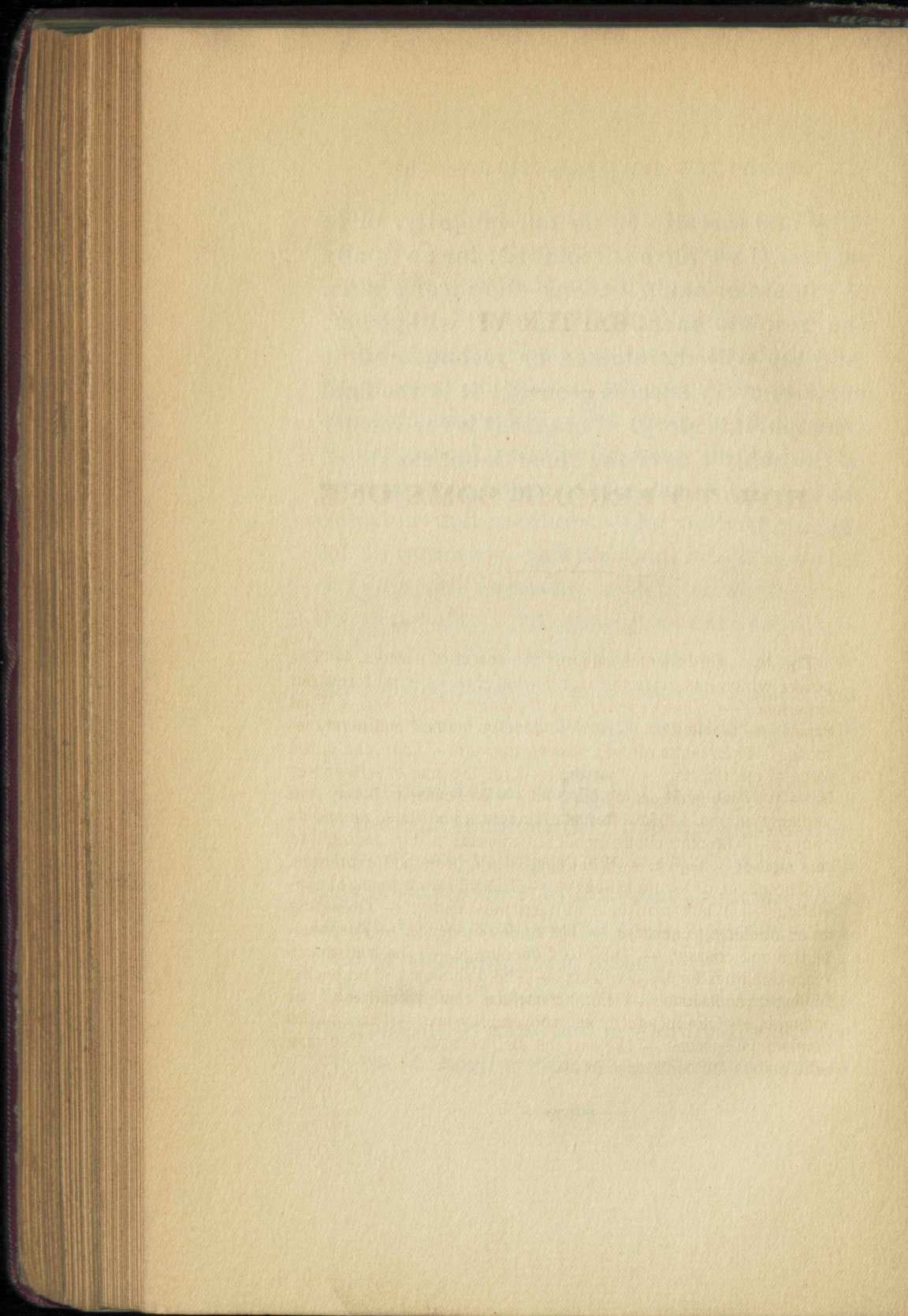
One could thus review all the bad habits, all the bad inclinations; betting, sensuality, gluttony, envy, anger, etc., etc., and get the mastery over them by the same process, that is to say, by contemplating their opposites, instead of attacking them direct.

It is for us therefore to resist all unhealthy suggestions of mind and matter by this means, for us to keep watch over ourselves, physi-

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cally and morally, in all our integrity, or to recover if we have succumbed; for us finally to remain or again become the strong man, the resolute man, the man of will-power. And the will maintained or reconquered is success, every success assured; it is the final triumph, it is glory. Because it is the master of the noblest as of the most dauntless steed, the master of one's self by the canalisation of the mind.





CHAPTER VI

HOW TO BECOME SOME ONE

The two words which sum up the secret of success. — The power which has made the world what it is. — What forms our experience. — What depends on our manner of thinking. — What experience teaches us. — How to develop method and perseverance. — The results of ever passing forward. — Love, the initial force of our efforts. — What the force of the man of will-power is. — Why we must search our soul. — The cause of happy and unhappy unions. — How to make ourselves and those around us happy. — The marvellous result 15 minutes a day devoted to this method will give. — What speech interprets and expresses. — The effect of love on thought. — The vibrating tones of conviction. — When man is a striking personality. — Gossiping as an obstacle to success. — The force of silence. — Responsibilities and courage. — The proof of courage. — The true man's responsibilities for his own acts, — The dishonesty of accepting buying commissions. — The unconscious communication of our thoughts. — Our duty to those who employ us. — The road to commercial success. — Honesty as an investment. — The man who enjoys the confidence of all.

CHAPTER VI

HOW TO BECOME SOME ONE

*Fifteen minutes every day devoted
to the development of the will-power, leads to every success.*

METHOD AND PERSEVERANCE

Here are two words, to the import of which too little attention is generally paid, but which sum up the secret of success. To do a good thing, even without method is better than not doing it at all, but this manner of procedure does not lead to success, for he who acts without method, is similar to the

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man, who sets out on a route, then returns to start on another and who continues doing this during the whole of his life: that man will lose his time, and never attain his goal.

Man possesses in him the power, which has made the world what it is, as far as the commercial point of view, as well as the artistic and scientific, he possesses *the power of thinking*, and if thought is that power, which we believe it to be, if it is thought that has permitted us to realise the magnificent things, which have been obtained in the different domains, where thought reigns, does it not deserve to be developed with method and perseverance? But if all which exists, as the result of human activity, is due to the thought of man, we shall also be able to say, that the manner of being of man fully depends on this same power, on this same force, i.e. on thought; now we know, that our manner of thought is subject to numerous modifications and that these modifications are the result of experience. It is knowledge of the effect produced by the cause, which forms our experience and permits us to modify our manner of thinking: as all our acts immediate and future

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depend on this manner of thinking, we must see that the keener our intelligence is from our youth up, the more results we obtain from our manner of thinking; for in what consists the superiority of the old man to the youth, if it is not acquired experience.

Well then, experience tells us that we must have a method, in order to succeed, in all we do, and also we must have perseverance; if we have not these two qualities, we must develop them, namely by always thinking of them, contemplating the idea by which they are represented; if, by chance, we happen to do something without method, we must immediately change our manner of acting and repeat to ourselves incessantly with the profound conviction, of which man is capable, these words; I am working methodically, and I am applying to everything the perseverance, which gives success.

In the evening, on the point of going to bed, contemplate the idea of method and perseverance until you have developed in yourself the habit of finishing one task, whatever it be, before commencing another.

These are two qualities, which certain

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people find difficult to acquire, so we must pursue them with ardour the more so as we realize that we are devoid of them.

The poet Wordsworth during a trip in the mountains encountered a violent storm. He nevertheless continued, deeming " that to abandon a project to avoid a slight inconvenience is dangerous for the character. "

Therefore persevere! For what use you ask? Why simply because by persevering you improve your will-power, and besides you have the chance of making something of yourself.

Plod on like a brute? Not exactly. When you have once commenced, you must keep your will-power, your intelligence continually on the alert. It is your incessant labour, that is the crowning of your effort.

The route you follow will not perhaps lead to where you wish to go. But it may lead you to a better place, and by ever moving forward, you will develop yourself, which will certainly be due to the training, which was lacking, in order to be able to attain your end, that is to say success.

Will-power without perseverance and wi-

thout method cannot exist, for to wish is a transitory stage, during which we leave one stage to enter another, or if you prefer, a manner of thinking, which is replaced by a more elevated mode of thought.

But in order to obtain this result, we must work with spirit, that is to say with love, we must delight in the effort, which should lead us to success, for if we put no love into the effort, we have not the initial force, the force of love, which makes man a centre of attraction, and an active force. The man, who has not in his heart this sacred glow, is an indifferent being, a chicken-hearted fellow, he is scarcely human, and he cannot, in whatever he does or undertakes, obtain success.

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THE LOVE-FORCE

The force of the miser is his love of gold, the force of the pioneer is his love of discovery, the force of the father and of the mother is the love of the family, the force of the savant is his love of study, the force of the man of will-power is the love he possesses in the depths of his heart for everything, which is good, beautiful and elevated, his love of method, his love of activity, and of display of energy, it is this love, which gives him this perseverance, which makes him advance step by step, and which prevents him from turning back, even when all the exterior forces seem allied against him.

Love is the initial force, the inducement, which drives the machine; it is why, each of us must search our soul before undertaking anything, in order to know, which department of human activity we prefer; and when it has been ascertained to which side the flame is drawn, which profession would be embraced with the most force and the

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most pleasure, to that side should we turn.

It is love, which makes marriages and unions happy, it is the reason why man, who becomes united to woman, or woman to man for the sake of position or inheritance, cannot have happiness, because if there has been love for money, there has not been any for the one, who brings it.

It is true, that we are able to learn to love the people and the things surrounding us, but this love will never be as ardent as the one, which springs from our natural tendencies, and it is from there the battles arise, in which we must fight during life. We know that the natural tendencies, in reality, do not always conform to the ethics of the country, in which we are born. Then if we wish to be happy and make happy those around us, our fellowmen, we must develop tendencies conformable to the established laws, an ardent desire in ourselves to attain the end consistent with these tendencies, which will permit us to make a good figure in society.

To develop love of the good, the kind and the beautiful by the contemplation of ideal

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love is a marvellous means of possessing this force, by reason of our conscious effort in the desired direction. Fifteen minutes every evening, devoted to attaining this end will give marvellous results.

THE VIBRATIONS OF SPEECH

Thought makes man what he is, we have said, but speech interprets thought and expresses, by its sonorous vibration, this inner force, which thus acts inwardly upon our "entourage" that is upon those who surround us. When love guides us, thought is calm and possesses a beneficial force of penetration creating harmony. This thought favourably predisposes people, who listen to us, and it is thus that our own calmness, the one we have developed, not only makes a favourable impression on the people, who listen to us, but its beneficial force repays us increased by the force produced in the auditor.

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If thought is primarily the chief acting faculty, love is an active force, which must not be neglected, for it is a condition of the soul, which smooths the wave of thought, sifts it and only allows the latter to pass the fine mesh of its sieve in the form of pleasant and favorable vibration.

If we must watch over our thoughts, we must watch over our words with just as much care. The voice must not be heard, except in the vibrating tones of melody powerful and penetrating, permitting him from whom they issue to feel throbbing conviction, frankness without reserve, loyalty conformable to the great principles dealt with in this work.

Man, when he is master of himself, is a striking personality, he is sought after, and he is on the right way to become somebody by the influence he can exercise around himself. But mastery of self means, that one has learned to speak knowingly. It is evident, that he who continues gossiping, speaking ill of his neighbours, pulling them to pieces and finding all sorts of faults instead of virtues, will never be a great personality will never have influence on his "entourage",

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will never obtain commercial success, nor reach a high position, for he will have created around him ill-will and he will have to gather in the fruits, the seeds of which he has sown.

Silence is a force, like harmonious speech, when one knows how to observe one and wield the other with knowledge. What has just been said is a fundamental truth, which every one may prove by observation. It is very evident, that the tittle-tattler is considered by no body; much less by those who listen to him, than by those who are the object of his slander and loquacity. The loquacious are never seen to obtain high positions, they are never an influencing personality and in consequence never obtain success.

It is different with the man, who speaks little, whose voice quivers with the feeling of sincerity, and who always sees in his fellow-men the qualities they possess. The man of this stamp is held high in esteem, all his "entourage" are devoted to him, all his acquaintances help him to succeed, he is prosperous, he is somebody.

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Let us therefore learn the philosophy of silence. Let us apply the method of contemplation to attain this end, let us muse on the idea of silence ; of calmness of the voice ; they are two inseparable qualities. Attempts at being flippant remind us of the proverb, which lowers to an inferior animal, the man who has acquired this silly habit : One should turn the tongue round seven times in one's mouth before uttering a sound. Every victory gained in this way will be an act of will-power, which will render your task easier, every useless word not expressed will add to your stature a cubit, every good thought cherished within you with regard to your fellow-men will win for you all the good thoughts of your entourage and all these results will be obtained by devoting fifteen minutes a day to your personal evolution, to your psychical development, to your intellectual, mental and spiritual renovation.

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RESPONSIBILITY AND COURAGE

Responsibilities gravitate towards the brave, the courageous, whose broad shoulders are able to bear them. No elevated position is without responsibilities. Even the more modest positions are not exempt from them, it is only a question of lesser responsibilities. Many avoid them and retrograde; those who accept them squarely, learn the difficult position of the master, of the director of enterprise, and head of a staff; he advances, progresses and often becomes wealthy.

Great responsibilities are accepted more easily than the responsibilities, which fall to the lot of occupants of inferior positions; for at the outposts are generally to be found the most hardy; nobody has got there without giving proof of courage, and this proof is first given by the frank acceptance of responsibilities of less importance.

Of course, it is not all honey for the employee, who goes in search of the sweet, but how we esteem him for his courage, his har-

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diness and his frankness. The employee, who accepts his share of the responsibilities, does not lay the blame of a guilty deed on the shoulders of his comrade; he does not even take the trouble to find out whose the fault is, but discusses, seeks and studies a practical means to prevent a reoccurrence of the error. You never hear him say: "It isn't I" for he knows that the important point is, not who but how the mistake has been able to be made.

The employee, the workman, the child or the adolescent, who has the material in him, of which men are made, never tells a lie, because he takes the responsibility for his own acts; if he has been mistaken, he is willing to learn better. The employee, who will one day become somebody, will never commit the hideous indelicacy of accepting so much per cent on the purchases made by the house, which employs him, without blushing on the receipt of the agreed remuneration for his work. The man, who does that, will never occupy a position of confidence, to which his talents and activity would have destined him.

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This dishonesty raised to the ranks of "honest means" is still well known, although hid when it might appear, and many are the men, who remain at the bottom of the ladder by reason of this indirect robbery. This term may appear hard, but it is just and he who thinks to carry on this little business without being discovered, is greatly mistaken, for the thoughts of man are communicated to others, without it being necessary for them to be expressed in so many words.

We might here cite examples, names and facts to prove our assertion, we have had experience of such things, and if we speak of them here, it is to put intelligent readers on guard against their own intelligence and their own cleverness.

Always work in the interest of those, who employ you. Let your own interest disappear. Forget yourself in favour of the enterprise. Never leave your workshop or your office just on point of time or a few seconds before, but always some seconds or minutes after; never come late, but be there before time. If you are entrusted with the purchases, always buy at the best prices and give

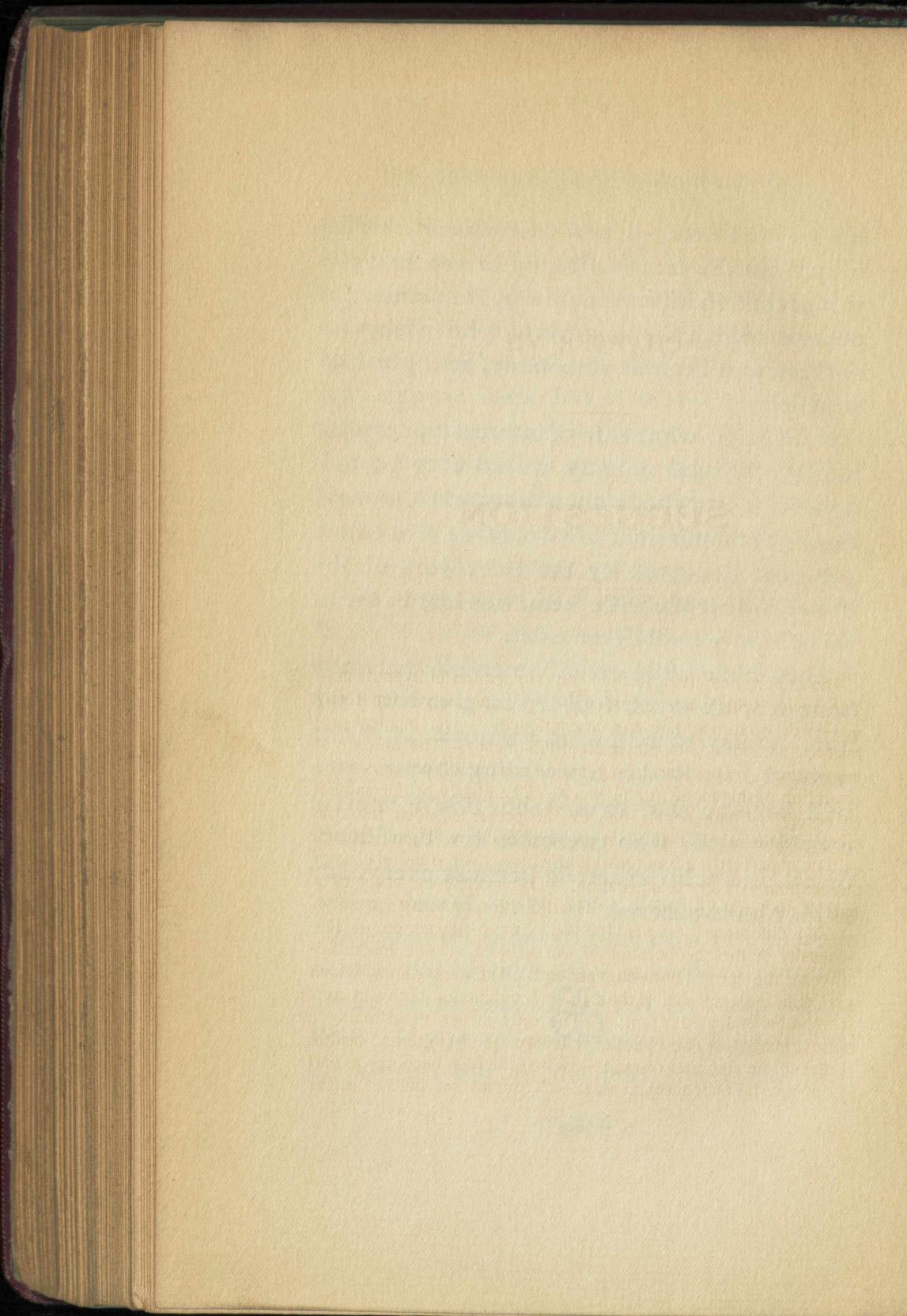
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back to the firm all you have been able to reap from the transaction up to the last farthing; that, in all its simplicity, is commercial success, which the employee, who wishes to succeed and become somebody, will put into practice.

If all knew what rate of interest the capital honesty brings, nobody would ever be dishonest; if everybody knew how much money, through commissions of two, three, five or ten per cent deducted by the purveyors of the house, who trade with them, was lost to them, this abuse would never exist.

Then have will-power, be frank, perfectly honest, truly loyal, and if you give fifteen minutes a day to renewing yourself after the method described in a preceding chapter, you will become that man, who enjoys general consideration, who possesses the confidence of all and who succeeds because everybody helps him to succeed.





CHAPTER VII

SUGGESTION

The importance given to the word suggestion in hypnotism.— The power, which was accorded it. — What suggestion really is. — For what means it may be employed. — The medical profession and their non-employment of this means.—The efficacy of suggestion. — The bearing suggestion has on will-power.— The limitation of this mode of influence. — The liberty of the subject to accept. — The penetration of the presented idea into the subconscious mind. — In what proportion this will gain ground. — The superiority of suggestion by man over other means of suggestion. — Hetero-suggestion. — How the idea becomes a part of the family of ideas. — The definition of auto-suggestion. — The difference between this and hetero-suggestion. — The necessity of the co-operation of the subject. — The inadmissibility of the term „auto-suggestion”. The expressions, which give a more exact idea of the act. — A distinction between contemplation and meditation. — The only means of attaining a mental image. — The effect of reflection on strength and health. — Mind, the amplifier of evil. — When the idea becomes a part of our mental subconsciousness. — To what the failures in the

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art and science of suggestion must be ascribed. — What is necessary to offer suggestion in the form of command. — The unenduring effect of brutal suggestion. — The desirability of teaching suggestion in the medical schools. — The deficiency of modern medical science. — The efficacy of suggestion from a distance. — Why this is often the most efficacious.



CHAPTER VII

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*Important difference between Suggestion
Reflection, Meditation and Contemplation.*

Since Braid, the experimental work of Lié-
bault, Bernheim, Charcot, Bérillon and their
numerous disciples, in the domain of hypno-
tism, has given a considerable importance to
the word suggestion; a new acceptance has
been added and substituted for the old, so to
speak. Suggestion is considered as a kind
of power, it has been placed on a pedestal of
glory, and was accorded an importance,
which must be ascribed to a mere lack of
reflection.

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The word suggestion has become synonymous with imposition of the will, with extraordinary power. It has been made a kind of magic wand, permitting the revival of fairy performances, and it is thus that suggestion, instead of being what it really is, namely *the simple presentation of an idea*, it is extolled as quite a powerful fairy able to procure for humanity, happiness, joy, health, all kinds of enjoyment without necessitating on their part any other effort than that of opening the purse.

Suggestion has become synonymous with the supremacy of one being over the other, but although facts do not always confirm this general belief, people, nevertheless, continue to consider suggestion as a supreme means to employ in every case of mental and physical degeneracy. On the whole they are right, but how is it that in spite of splendid work on this subject by Bernheim, Lévy and many others, in spite of their many experiments, the public and private demonstrations given by Doctor Paul de Régla in 1869, and which the French daily papers reported with such surprise and astonishment, how is it that the

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medical profession, so desirous of maintaining public health on a normal level, has not yet admitted suggestion as one of indispensable ways and means of attaining their purpose? How is it that this method is not taught in medical schools?

Everybody believes in suggestion ; and popular beliefs always contain some truth. If facts do not always justify this confidence in suggestion, we must not accuse suggestion of inefficacy, but rather in certain cases, the suggestor and in others the subject of through his conscious or unconscious opposition.

We do not intend to fully deal here with the subject of suggestion, a volume would scarcely suffice to disprove one by one the numerous errors, which have crept into this science — for suggestion is truly a science as well as an art — to point out the practical means to apply one's self to it with success ; our endeavour is to study how suggestion acts on man, to establish succinctly the difference which exists between suggestion and command, and to see the bearing these two

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methods may have on our subject, that is to say "*Will-power*".

But first of all what is suggestion?

In its ordinary acceptance, suggestion means: — *the presentation of an idea*. Taken in this sense and not as a power, a force exercised, suggestion may be discussed from the therapeutic point of view as much as an efficacious means for the formation of character, for then all minds, even the most sceptical are ready to listen, to approve, whilst it would not be the same, if one saw in suggestion the expression of an occult supremacy.

We admit, everybody admits, that grammar is an agglomeration of written ideas, the whole of which constitutes the art of speaking, writing a language correctly; the instructor is a living and speaking grammar. Both grammar and instructor by presenting ideas make suggestions, but their power, their force is limited to the presentation. The pupil is free to accept or to refuse the presented idea. This liberty on the part of the pupil is complete and the refusal to accept the idea annihilates all the power of him, who presents

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the idea; the pupil conserves his independence as far as he has not read *the written idea*, as far as he has not given ear to *the idea expressed* by the teacher. If, on the other hand, he casts his eyes on the book or listens to his teacher's voice, the presented idea has penetrated into his subconscious mind, it is an enemy in the fortress.

Two forces now find themselves face to face, the struggle begins, a pacific struggle it is true, but the enemy in the figurative sense, gains ground, in proportion to the attention with which it is considered. The contemplation of the presented idea has commenced, it is recorded in the memory, it will increase or disappear, will be developed or not in the mentality of the applicant, according to the curiosity, the desire of seeing it closer.

The book is a silent master; the professor is the intelligence which possesses voice, gesture, example and which by this fact is able to affect the pupil unknowingly, and transmit to him every hour of the day the same idea, presented in a hundred different ways, by awakening the desire to know in him, whom he has undertaken to instruct.

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The presentation of an idea by a third party (object or individual) is called hetero-suggestion, and as we have just seen, this, the moment it has penetrated the mentality of a human being, has taken away from the latter a particle of his independence, and of his liberty, but it has only taken away a particle of this liberty, for if the idea has penetrated his subconsciousness, there is still time yet to expel it by another idea, and thus curtail it up to the point that the existence in the memory of the first idea will leave no more than an insignificant trace. If, on the other hand, our mind makes the idea presented by a third (a man or object), its own, if it freely adopts it, then this idea becomes ours and tends to result in acts; it is then an integral part of our family of ideas, without there being a shadow of a doubt on our part as to its paternity: *The suggestion has taken effect*, the intimate alliance between the presented idea and our mind is complete. But without our acceptance, this penetration into our family of ideas would have been impossible.

Auto-suggestion is the presentation of a new

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idea to ourselves, by ourselves. The same as in hetero-suggestion this new idea must penetrate subconsciousness, and there establish its dwelling, but in auto-suggestion, there is no struggle, the subject does not seek to escape from the acceptance of the idea; just the contrary, and in consequence, the effect is more rapid, the acceptance of the idea is done more quickly; therefore according to the theory generally accepted hetero-suggestion in order to become an accepted idea, must be aided by auto-suggestion. All those who study these questions experimentally, know that the art of Suggestion to be carried out effectively, consists in procuring the co-operation of the subject, and this is why they call forth in him what is called auto-suggestion, and which is, on the part of the subject only an effort to assimilate the presented idea, and make it his own. The word auto-suggestion, truly speaking, signifies nothing, for the presentation of a new idea to one's self is inadmissible, since we are not able to present to ourselves something without first having it, any more than we are able to make ourselves a present. We are able to

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procure ourselves a coveted article, whether by buying it, a honest means, whether by stealing it, a dishonest means, whether by manufacturing or begging it, but to manufacture something or to beg it, is to possess it in embryo. We should therefore cast aside the word auto-suggestion. If we cast it aside, what term shall we choose to designate the effort or the co-operation demanded of him, whose physique and moral we wish to transform.

The terms; Meditation or contemplation, would give, we think, a more exact idea of the act or the required effort, and the employment of these means, that is, meditation and contemplation would give more rapid results. An important difference exists between the meditation done on a given subject, and the contemplation of an idea to be assimilated or of an act to be executed, for in the latter case, incessant repetition of one or more phrases, incorporating this idea or this act may be joined to contemplation. In the first case, which is only a method of study, fixing the idea in the mind of the thinker, it would accommodate itself very badly to a

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repetition of words always the same, it would be tiring and not tend to the desired result.

We ourselves recommend in this work the repetition of certain phrases, but only by way of help to urge contemplation, and to aid the subject to fix his attention better on the chosen idea, if he has not previously developed the habit of meditation. Reflection, meditation, repetition of certain words are so many stepping stones leading to realization ; but the only and final means of attaining the mental image, the formation of which is the only proof, that the presented idea has been accepted, is contemplation.

We know by experience, that man is able to say one thing and to think another; a lie is nothing else but this. Speech has been given to man to disguise his thoughts, so it has been said, and is the glorification of the lie, but he who utters a false word, quite convinced that he is speaking the truth, is not a liar. To repeat such phrases as " I am strong, I am in good health, I am good " when helpless on a bed of suffering or inclined to wickedness, these are untruths, which our

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mentality is not able to transform into convictions; it is the reason this form called auto-suggestion cannot have any effect whilst meditation and reflection on force and health will dispel little by little the idea of illness and the idea of health will assert itself. Suggestion will have had effect, for the mind, the amplifier of evil, will be transformed under the influence of the contemplation of the idea into the opposite idea, which will become the amplifying element of well-being and of health.

We have said in a preceding chapter, that, contemplation is the psychical fixative of the mental image. We shall add here that as long as the idea presented by a third or by ourselves is not able to be seen by us under the form of a mental image, this idea cannot be considered as accepted, as being part of our mental subconsciousness. This explains why suggestion is not always efficacious, this proves that suggestion possesses a real power only in as far as the subject wishes to co-operate; even in the case of suggestion, given in the different stages of hypnosis, the co-operation of the subject is

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necessary, else the suggestion remains without effect.

We have said, that suggestion is a science as well as an art ; that it why the man, who possesses this science and has acquired the art of suggestion, meets with little insuccess and in the rare cases, where failure is met with, they are to be attributed to lack of time or to other causes, which must be sought for and not to the inefficacy of the method, which consists in using meditation and contemplation, to cause the presented idea to be accepted and assimilated.

Suggestion, offered in the form of a command requires special aptitudes on the part of the suggestor, and which are no other than a very highly developed will-power.

Besides, there are people more easily influenced than others by suggestion.

A master of will-power will almost always succeed in commanding the acceptation of an idea, he will be obeyed, but brutal suggestion will rarely present qualities of endurance obtained by calm, steady and rational sugges-

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tion, for if the mental images are formed on command, — which is in no wise sure — they will assuredly not be contemplated with constancy, and obedience will be rather the effect of fear than of goodwill.

Now that we have rapidly reviewed this interesting question of suggestion, the reader will acknowledge the superiority, from the point of view of efficacy, of the subsequent contemplation, of meditation, reflection and of reasoning. If they have occasion to make use of suggestion to cure disease, correct faults, etc., they will remember that suggestion is only the presentation of an idea, which they will be able to have adopted whether by demanding of the person, upon whom they wish to operate, a conscious contemplation, or whether by provoking this same contemplation, through repetition in skilful forms each time different, of the proposed idea. Suggestion taught in this manner to young people desirous of entering the medical profession, will give those amongst them, who are suitable for this vocation, a real power over disease, while the numerous remedies, whose nomenclature is as long as obscure,

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often leave them impotent, some dangerous, and always convinced that in their art, there is room for improvement. Medical Science, which its most authorized representatives treat as an empiric science, will become a really exact science the day the doctor, understanding the art of suggestion, will take the time to act upon his patients by this means; no matter whether the latter be young or old, rich or poor, physically agreeable or disagreeable.

Suggestion from a distance is very possible if one considers it as above, and may be very efficaciously practised by whoever possesses this science, and has become a master of this art; and we do not fear to add, because facts show it, that suggestion from a distance is often the most efficacious.

Why is this?

For an extremely simple reason: The unknown is a mystery, and man, as we know, inclines more easily towards mystery than reality; the unknown, surrounded by a superstitious charm, takes hold of man's mind, of his thoughts, makes itself master and causes to be accepted, an idea

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expressed by a distant person, of whose features one is ignorant, when this same idea would appear unacceptable to us, if it were presented by some one, too well known to us. 1)



1) Major e longinquo reverentia (Tacitus).

CHAPTER VIII

CONCLUSION

The incubation of the idea as a means to the act. — The two essential points of this study. — The apparent non-working of Automatic Justice in certain instances. — The irresistible force which inevitably comes. — The worm which gnaws unseen at man's heart. — The deception of outward appearances. — Instances cited. — The certainty of the return of acts for the good and the evil. — The stimulants of this life. — The moments of infinite exaltation. — Duty and the supreme satisfaction on its accomplishment. — The scorned of yesterday. — The celebrated lines of Alfred de Musset. — Man's true Self. — To where this self or soul returns. — Our existence before our earthly birth. — The re-birth of the grain of corn. — The truths beyond the grave. — The products of our good aspirations. — The man of will-power aided and guarded by the Cosmic forces. — The necessity of always progressing. — The reality of the object of contemplation. — The triple ideal. — Why man's habit of examination is favourable to him. — The scientific explanation of our method. — A definition of the idea. — The stage of its evolution. — The warmth which develops it. — What the materia-

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lisation of the idea is. — The repercussion of the moral law in the physical world. — Mother and father of an idea. — The essential psychical contact. — How the idea becomes memory. — The offspring of the interior and exterior forces. — Where the embryo-idea is conceived. — How our thoughts modify our nervous system. — A new region of psychology. — The nature of the choice made by the mother of the idea. — Why we should contemplate elevated subjects only. — The ideals of the man of will-power. — What alone constitutes will-power.

CHAPTER VIII

CONCLUSION

The incubation of the idea as a means to the act

From the first chapter to the last, we have directed our steps progressively towards our ultimate end, that is to say, towards a practical method of obtaining will-power with perfect certainty. In this study, two essential points have had our particular attention.

The first is the principle of absolute, immediate, inevitable and automatic justice.

The second refers to *Thought-Power*,

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the one and only road which leads to success, to victory, by the conquest of will-power.

This second principle will perhaps be more easily accepted than the first, but it is nevertheless just as certain, in spite of any contrary appearances, that the principle of automatic justice is a reality quite as evident as it is implacable.

It is true that one often meets with people who seem not only to escape the just punishment of a scandalous existence, but who appear even to ridicule that justice from the heights of a kind of pedestal which their very vice has erected for them; they succeed in accumulating every sensuous power, every honor, every success and every authority, although their thoughts as well as their acts, according to the principle of automatic justice, should condemn them to the lowest degree of the social scale and bring them every kind of trouble and every kind of punishment as a result of their misconduct, their vice, their unworthiness, and in a word, the deplorable condition of their soul. But

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how deceiving are all these outward appearances.

There is a proverb which says: "*God's mill grinds slowly, but it grinds fine.*" He who does not believe in God, the atheist — if such an abnormal being really exists — may smile; but whether we do or do not believe in a supreme Force, whether it be God, Providence Destiny, Fate, psychical or cosmic Force, we are nevertheless compelled to recognize the existence of an irresistible power, whose heavy hand we often feel descend upon us. And it happens that he who succeeds by illicit means finds himself suddenly crushed under the weight of that invisible power which connects justice inevitably with our acts.

Just as the most subtle eye rarely suspects the worm which has eaten its way into the heart of the fruit, so do we rarely perceive the worm which gnaws at a man's heart, be it the one we are the most familiar with. Base tendencies, unhealthy thoughts, vice, serious shortcomings are so many corrosives which gnaw at our hearts, in spite of our apparent calmness and contentedness. In judging a man's interior peacefulness, to let oneself be

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guided by his appearance is to err nine times out of ten. Before all man tries to hide his imperfections.

How many examples, recent, and of the most striking, could be cited in support of our assertion? For instance a millionaire universally considered to be happy because of his riches and the honors bestowed upon him, is going to be operated upon the next day; another of whom we are all envious may be suffering from a deadly cancer, while many others perhaps are a prey to the most atrocious mental torture, they meet us calmly and smilingly enough while turning over in their mind the terrible question of destroying themselves by the quickest and least painful means.

Are we not surprised every day to hear that such and such an important personage, who, a day before, was envied, admired, reverenced, has just been ruined by some great financial failure, or has resorted to suicide in order to escape dishonor?

Is not this automatic justice? But because the daily returns of this justice are not always so striking, they are none the less terrible.

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Therefore do not doubt, believe in it firmly and your decision for the good will be strengthened.

But will not some one disprove these assertions by pointing out the numberless people who possess every kind of knowledge and every virtue, who are endowed with every quality, and who, in spite of all these qualifications cannot succeed in anything? Does it not seem that heaven and earth unite their efforts to prevent these unfortunates from getting out of the old rut and attaining their aim? And what can we say about those obstinate and indefatigable ones who struggle for an idea; who sacrifice their health, their lives, their last resources, everything, to affirm a faith, establish some great truth or succeed in some scientific discovery?

Do not be mistaken! The sanction of their acts is no less certain; justice watches over them too.

The difficulties which they encounter, the oppositions which rise up before them, are so many stimulants which that hidden force places in their pathway to prevent them from deviating, or taking a direction contrary to

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their final success. It is precisely the obstacles which make men stronger, greater, more admirable, and make their will-power the more indomitable.

And again, the martyrs of duty, of religion, of science and opinions, if they sometimes experience moments of discouragement, have nevertheless their hour of intimate and infinite exaltation as well as the last the inevitable apotheosis. To accomplish one's duty, however hard it may be; to suffer, and even to die for a faith, for an opinion; to open up new paths; to be the first to set foot upon an unknown territory, is not that a supreme satisfaction?

Those whom we have condemned, laughed to scorn, hooted and pitied are those that we venerate today, and of whom we have become the enthusiastic disciples. This is a case where we may cite the celebrated lines of *Alfred de Musset*.

*The poet is in the heavens,
And when by his efforts,
He makes us ascend,*

It is because he himself is descending.
But what is triumph after death? What is

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the use of acclamations when our ears can no longer hear them, when our heart no longer beats to feel them, when our just pride can no longer be elated by triumphal incense ?

As a matter of fact all this would be as nothing if physical man were the real man. But the true *Self* is very much finer, much greater, much more persistent than that miserable rag of flesh which is destined to disappear. Though we may only credit man with the faculty of thought and all the attributes which thought involves, there is in man a psychical form, a soul, if one wishes so to term it, which we do not see, but which we feel all the same. And if that flesh returns to the dust from which it came, the psychic *Self* too returns to the eternal metaphysic sphere from which it emanates.

When we come into this world, we die out of a preceding world, to be born into another. When we leave our mother's womb, where we lived in an aqueous fluid, we enter into another sphere, into the atmospheric world. Then why should not death too be still another birth into a yet more rarified more immaterial fluid ? Do we simply come into

THE DEVELOPMENT OF THE WILL-POWER

the world to live for a certain period and satisfy nature's law of reproduction? Does the grain of corn which we sow have no other mission than that of reproducing, and by taking root, to give birth to other similar grains? The grain of corn does more, it goes through a metamorphosis by transubstantiation, and although it sometimes becomes inferior animal flesh, it is also transformed into human flesh and makes itself man in a sense by means of assimilation. This is how a grain of corn dies for the first time to be born again under a series of other superior forms.

Then the body is nothing but a simple rag, which the real *Self* casts off at the appropriate moment in order to don a much finer garment, which we weave and form with our thoughts, our constant efforts and which our soul continues to animate and to embellish in that other region which we call the Other Side. Then, as now, we shall perceive men and things; but our perception will no longer be limited by our senses, we shall see things from afar off, from far above these men and things, and that which we considered in our

CONCLUSION

terrestrial existence as an important truth will then only appear to us a simple futility. For just as a child while it is yet in its mother's womb, if it could receive information from its father as to what is going on in the world into which it will soon be called upon to live, would be unable to believe the things which we should try to make it understand, in the same way we who are living now in our mother's womb, the earth, cannot grasp the significance of the universe, which in the same manner escapes our powers of comprehension.

A child's knowledge before its birth into the light is limited by the abdominal walls which surround it on all sides; it is the same with us. We are the frail pinions of an immense machine which works our transformation; we turn to the right or to the left, according to the work to be accomplished, but are always guided by the laws of justice. Woe unto him who tries to deviate, to escape from the cogs, from the orbit of that justice, for he will inevitably be crushed! The name we may give this force is of little importance; our discussions and childish

THE DEVELOPMENT OF THE WILL-POWER

quarrels on this subject signify nothing. This is why, as much on account of the limitation of our senses as of our intelligence, we have given a name to that force and tried vainly to define that which is infinite, incomprehensible, superphysic, inaccessible.

Nevertheless there is a point which we have acquired, and that is this: Every being who directs his aspirations and his efforts towards that which is good gets good; he who directs them to what is bad gets bad. And that, by virtue of a well-known scientific principle that : *every species produces a similar species*.

Such is the law.

The man of will-power should therefore liberally produce acts of will-power. For, by the condition of his soul he puts himself in tune with that inevitable law, he acts in full concord, in perfect harmony with the psychical or metaphysic forces which guide us and finds himself no longer struggling alone towards success, but is aided and guarded by the cosmic forces themselves. These irresistible and invisible forces multiply his normal force a hundredfold,

CONCLUSION

they fight for him, lay low every obstacle, and raise between this man and his enemies an impassable barrier.

But the man of will-power, in order to preserve these precious advantages should always remain in that same mental condition, that is to say, in unison with the harmony of the world. This is why, when we have succeeded in developing will-power, even to its most extreme degree, we must continue our onward march, so as not to be involved in that other law which says that: "*He who does not advance retreats*". For to retreat is to lose ground; it is to risk compromising one by one, all our successive victories.

The man of will-power must therefore create for himself an ideal of ever increasing perfection. With repeated and incessant efforts, he will himself assume the form of that ideal, by contemplating the object of his imagination mentally at first, then physically and psychologically; a real object which his faculty of thought, now much developed and firmly fixed, has permitted him to conceive.

THE DEVELOPMENT OF THE WILL-POWER

Ever forward, ever upward, ever more perfect, this is the triple ideal towards which the aspirations and the efforts of the man of will-power should constantly converge!

CONCLUSION

But human nature wants to know the why and wherefore of all things. Before adopting any line of conduct whatsoever, even temporarily, man has acquired the habit of examination; this habit, far from being unfavourable to his welfare, is, on the contrary, a necessity; it is at the same time an indication of his intellectual development, and of his desire to evolve still further.

We have presented in the preceding pages, a method which has given results, a method permitting each to obtain this will-power, the object of so many efforts, but we have not yet given the reason of the efficacy of this method. The reader has therefore the right to say: How and by what mechanism is the contemplation of the idea able to have an influence so efficacious on me?

In order that our reply may have every scientific authority of controllable facts, we must first of all present our theory scientifically and analyse the idea to see how contemplation of an idea may become a force.

Dr. Paul Emile Lévy says: The idea is an act in its neostate. 1) The idea is in reality

1) See his work: "Education of the will-power" in French.

THE DEVELOPMENT OF THE WILL-POWER

the embryo of the act. In fact, the embryo stage (neostate) already announces a birth, and this is true the idea once conceived is born. However it is not always followed by the act, and often remains at the newborn stage. The idea is therefore an act at the embryonic stage, being able to become a complete act by evolution in a more or less rapid manner. Now, contemplation is the *Thought-warmth* which will develop this psychical embryo with more or less rapidity according to its intensity and the persistence which is employed.

We here come across the law of natural physics, which says, that every embryo in order to be developed, must so to speak, be hatched by the warmth emanating from a physical body, the force necessary for its evolution. The contemplation of the idea (that is to say, Thought-warmth) is able therefore to produce the act which is only the materialization of the idea, that is to say, the concrete form of an abstract object.

This *embryo-idea* must have been previously made the object of a conception. Nothing in

CONCLUSION

reality, is able to be begotten without the intimate contact of two forces, one active and the other passive or receptive. This physical law always finds its repercussion in the moral world, or rather the physical laws are only the materialization of moral laws; the *seen* is the manifestation of the *unseen*. If we are not able to image to ourselves a viable body coming into the world without the intimate contact of its creators, we are no more able to admit the existence of the embryo-idea without psychical contact. But where can one find this psychical contact, where are the creators necessary for the creation, that is to say, the mother on one side, and the father on the other?

It is only by reasoning that it is possible for us to reply to this question, and obtain admittance for our theory. We shall see in a second work entitled "*Cosmogony and Thought-Force*" 1) how the animistic or

1) For the perfect comprehension of the mechanism of human thought it is necessary to read the author's second work "*Cosmogony and Thought Force*".

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thought action is really the mother of the idea, how this mother receives the idea in her womb and transports it into the spinal cord, where it becomes memory. We shall also see there, how the cosmic current is the father of it, in which manner the father is chosen, drawn by the mother and forced to fecundify. One thing is certain, namely that for the production of every vibration, — the idea is after all only a psychical vibration, — two forces are necessary. The two productive forces of the vibration *idea* must in our opinion be firstly a force *exterior* to man, which coming into contact with a second *interior* force, makes the idea burst forth by the contact.

The milieu in which this embryo-idea can be developed can be no other than the brain; it is there also that its conception must take place. But the brain extends the whole length of that part of the human body justly considered as essential to life : — the hind brain, and the spinal cord really constitute an extension of the brain ; now it is in this extension that the idea is spread; it there becomes memory. Our entire nervous

CONCLUSION

system nourishes itself from the substance called the "spinal cord"; it is in it that the roots of the nervous system have birth. The demand for action of the idea, evolving and arising from the embryonic condition, puts our nerves into motion, and through their medium, all the particles of our body, all the living cellules of our being will respond to the appeal.

The explanation we have just given, shows therefore the power of contemplation under a new light and explains how the idea-embryo by its intermediary may be evolved, and makes it an active power of man, a power on which depends the determinism, to which the name "*Will-power*" has been given.

The method, given for the development of the will-power therefore possesses a scientific basis, it is not at all arbitrary as the rapid reading of the preceding pages might have led one to suppose. Once understood, this theory leads us to a region of psychology still little explored and permits us to perceive the acts of man as the evolved embryo-idea. It permits us almost to understand why the will-power, if it is due to the contemplation of

THE DEVELOPMENT OF THE WILL-POWER

the idea, depends also on the cosmic forces which surround us. The father of the embryo-idea will be beautiful and perfect according to the choice the mother makes. The manner of making the choice of the cosmic force is explained in "*Cosmogony and Thought-Force*" by the same author.

We therefore see the great law already cited: — "Every species begets a similar species" prevails up to the formation of the idea. The animistic "poussée" draws to itself in reality a species, whose evolution and development are identical with hers; but while woman is able to choose as companion a man, whose intellectual development is not identical with hers, drawn as she is by an exterior artificial beauty, things do not happen thus in the psychical world; there "like attracts like" in reality and they cannot do otherwise. This attraction is the only choice of which the interior or animistic forces are capable, it is therefore of chief importance that thought should be always maintained in the realms of beauty, of goodness, of kindness in order to attract that which is beautiful kind and good, so as to be able by the

CONCLUSION

contemplation of the ideal to establish it in ourselves in a definite and permanent manner.

The man of will-power is therefore the man of goodness with high ideals, with intense contemplation of the ideal, and chiefly moral beauty. And this conclusion, to which strongly tends what precedes, bears witness of the importance of the study, to which we have applied ourselves. It is not only at power man arrives by the education of his will—but still higher, he reaches scientific, social and philosophic moral grandeur.

This conclusion shows to what heights one can arrive, if the route is followed, which we have shown. Starting from a simple and commonplace point we reach the highest summits, and by a constant progression, we lead man, as will be seen in our next work, to a degree of elevation, for which a personal effort only is necessary on his part.

Let us therefore always contemplate an ideal so as to attain this particular state of the soul, which unconsciously makes us do the act of which the most critical mind must approve. It will then be no longer necessary

THE DEVELOPMENT OF THE WILL-POWER

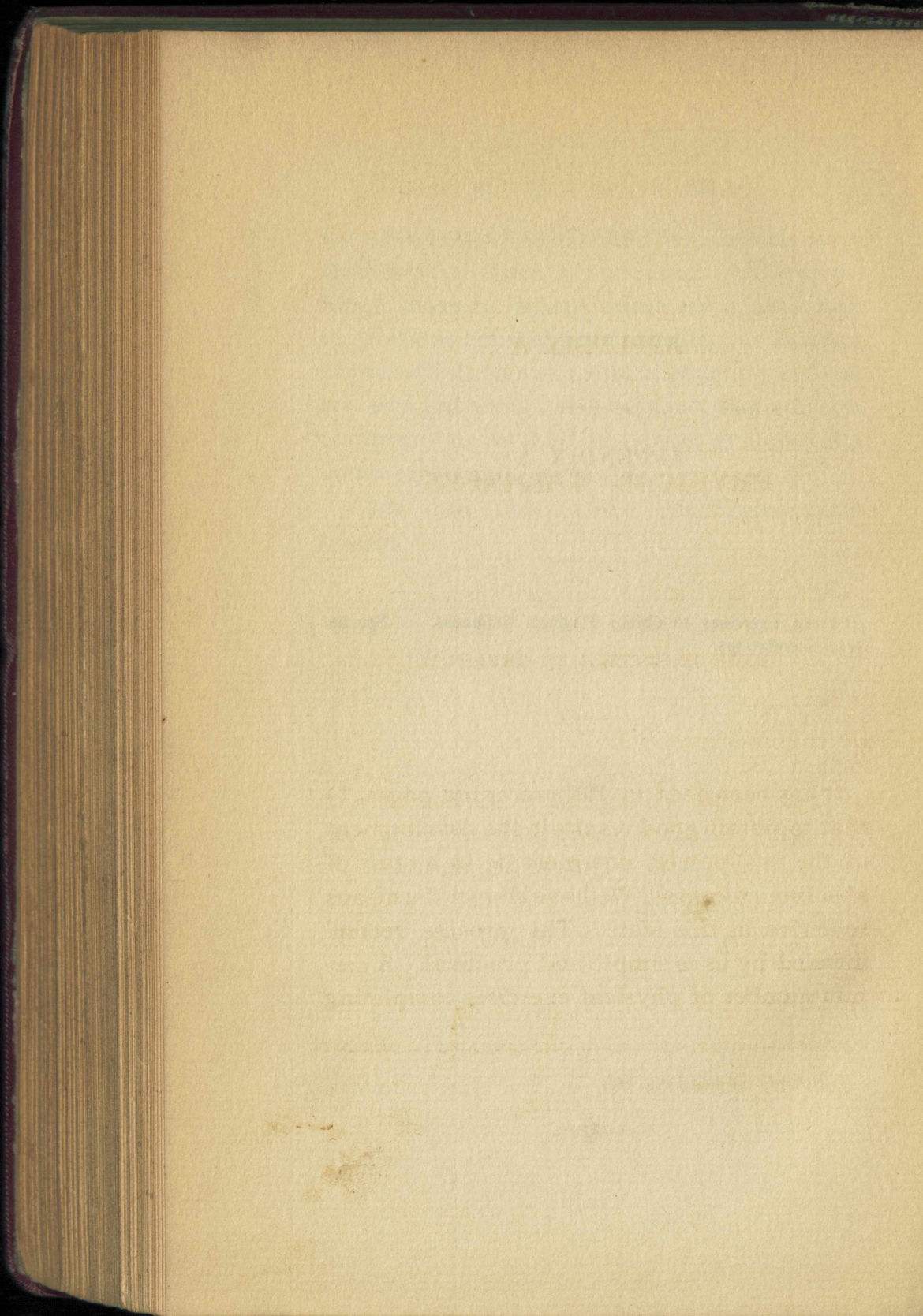
for us to resist "the inclinations, which arise from within" since they are good. We shall no longer have to defend ourselves against bad suggestions coming from outside, our manner of life will shelter us from all contrary influences, our judgement will be sane, and our acts conformable to the ideal laws of industrial commercial and private life.

That and that alone constitutes will-power.



APPENDIX A

Fifteen exercises to obtain Physical Calmness. — Special
Recommendations.



APPENDIX A

PHYSICAL CALMNESS

SOME EXERCISES TO OBTAIN IT

It has been seen in the preceding pages, 1) that to obtain good results in the development of the will-power, one must be in a state of absolute calmness. We have shown the means to arrive at this state. The process recommended by us is simple and practical. A certain number of physical exercises completing

1) Notably on pages 114, etc.

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the psychical training may be here usefully added.

The aim of these exercises is to obtain physical calmness, to give our body a free and easy deportment, proving that a strong will resides in the mind, mastering the body. Nothing is more detrimental to the acquisition of absolute calmness than febrility of movement, lack of self-possession, which cause nervous movement of the limbs.

To command this febrility, to subjugate the body in order to possess quiet and well-ordered attitudes, is already something.

The bodily exercises we are going to give, have besides another effect more important still. Everything demands an effort of our will, slight in some cases, more serious in others. Therefore through practising these, one prepares one's self at the same time for physical calmness as well as for development of one's will-power.

We have borrowed the following exercises for the most part from a work by Edmund Shaftesbury, published in America and entitled "*Culture of Personal Magnetism.*"

APPENDIX A

First Exercise

Take a piece of notepaper, not too stiff, not too supple, cut it in two, take one of the halves in your hand, placing the thumb and two fingers at the lower corner of the paper. Hold your hand at the bottom of your chest, and your elbow away from your body. The whole arm must be free, that is to say, must not touch anything, or be supported by anything.

If you have at your disposal a mirror, having some little spots on the glass take note of these spots (otherwise make one with ink) and hold the paper in such a manner that the upper corner opposite the one you have in your hand is exactly in line with your eye and the spot. Remain thus twelve seconds and note the deviation of the corner from the spot. If there is none, you should go on to the second exercise, otherwise repeat the first until you have succeeded at it.

Second Exercise

Take a sheet of foolscap paper, cut it in

THE DEVELOPMENT OF THE WILL-POWER

two, and hold it in the same way as for the first exercise. Continue at this exercise until there is no deviation, not even a hair's breadth. Do not be discouraged, you must be patient. Use the left hand a quarter of the time or vice-versa, if you are left-handed.

Third Exercise

Once master of the second exercise, take a sheet of large-sized foolscap, cut it in two and continue as before.

Fourth Exercise

When the third exercise as been finished, take a whole sheet of foolscap and without cutting it, open it out entirely, taking hold of the lower corner in such a manner that the thumb and the two fingers occupy as little space as possible. The paper must be just stiff enough to stand up by itself. Proceed as before and be sure that your elbow is unsupported and is away from your body.

APPENDIX A

Fifth Exercise

Fill a goblet two thirds up with water. Take hold of it by the narrow part just above the bottom, with the thumb and first finger only and keep it for 30 seconds on a level with your chin, the elbow away from the body and the arm entirely free. The water must not be shaken, it must not even move. Rest a while.

Do the same as before for 30 seconds, this time using the thumb and second finger only. Rest again.

Do the same as before 30 seconds, using the thumb and third finger only. Have a rest.

Do the same as before for 30 seconds, using the thumb and little finger only.

Sixth Exercise

Take a goblet (not a large glass) filled with water up to the brim, place the bottom of it on the flat of the hand and hold it at arm's length: the water must not spill, move or

THE DEVELOPMENT OF THE WILL-POWER

stir. Try the other hand after a while. Afterwards get a friend to help you, giving you two glasses of water, full to the overflowing, one in each hand. Hold them 30 seconds without the water stirring. You will not succeed at first, but continue and you will be surprised at the result.

Seventh Exercise

Repeat the preceding exercises accompanying each of them by a full, deep and prolonged breath, that is to say, breathe in when commencing the exercise, and hold your breath as long as possible. Do the same for expiration.

Eighth Exercise

Hold your arm free and away from the body, then slowly and quietly move the thumb towards the index finger, so that they touch without pressing each other. Each of the two must move half of the way.

APPENDIX A

Repeat this with each of the other fingers and the thumb in turn.

Ninth Exercise

Hold out your arm fully extended, the hand on a level with the eye, the first finger pointing and the back of the hand uppermost. Put the tip of the first finger in line with the eye and point to some spot on the wall. Remain thus 45 seconds without the finger moving a hair's breadth.

Tenth Exercise

Stand near an object, a table, desk, etc., and gently put the tips of your fingers on the object, commencing with the little one and continuing up to the thumb. This must be done slowly and steadily.

Eleventh Exercise

At home in a large room try following a line with the eye (in case of need imaginary)

THE DEVELOPMENT OF THE WILL-POWER

on a level with your head, first from right to left, and afterwards left to right. Do this slowly without straining, without blinking your eyes. Also do the same in the open, following a line of brick, or of stone, etc., with the eye.

Twelfth Exercise

Slowly move your head downwards, then upwards, to the right, and vice-versa. Move your tongue in your mouth towards your lips and away from them. Open your mouth and close it. Open your eyes as widely as possible and close them. Change a smiling expression into a serious one. Do all these exercises slowly and steadily.

Thirteenth Exercise

When walking put the weight of your body, without leaning over or bending, sometimes on your heels, sometimes on the soles of the feet, always slowly and steadily,

APPENDIX A

Fourteenth Exercise.

Get up slowly when seated ; once standing prepare to walk slowly ; stop without abruptness.

Fifteenth Exercise

Fasten on the wall opposite the chair, in which you are sitting, a watch (showing the seconds), on a level with the eye. Look at the watch five seconds without blinking, then five seconds without moving the fingers, then five seconds without blinking and without moving the fingers. From five seconds pass on to ten twenty, thirty and increase always by 10 seconds.

These exercises may be varied without end. They constitute physical practice as well as psychical. Through practising them regularly you will be astonished at the freedom you have acquired, at your control over yourself, and at the power you have, to assume a state of absolute calmness.

THE DEVELOPMENT OF THE WILL-POWER

Some Recommendations

1. Practise your exercises in a room, where you are alone. This rule serves to rid you of the mocking and indifferent people. The exercises may be practised together in twos or more, and when each of the party in turn should act as guide, reading aloud the instructions of the book and giving the movements all the others must make. I say *all*, for the presence of a person, who is not interested in the common effort is harmful.

2. If you feel fatigued or over-excited, stop, close your eyes and only re-start after being rested.

3. Before giving yourself up exclusively to one or the other of these exercises, practise them all for some time. As soon as one exercise can easily be done put it aside.

4. If, on the other hand, certain exercises appear too difficult to you, refrain from doing them for the moment and finish the easier ones first.

Master these exercises or spend fifteen

APPENDIX A

minutes each day to them, at the rate of 4 days each week during 4 weeks. Remain three days without practising after 4 days practice.

6. If you do not succeed in all the exercises after these four weeks, devote some time to the exercises not finished, till you obtain satisfactory results.

7. When the nerves are fatigued by excess, no matter of what nature, it follows that the exercises produce a sensation of fatigue. So it is necessary to keep in good health, to eat as much as advisable, to masticate slowly, to diet one's self properly and not to neglect the laws of hygiene.

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APPENDIX B

Exercises for the Development of the Character.

APPENDIX B

EXERCISES FOR THE DEVELOPMENT OF THE CHARACTER

Put a piece of white paper before you on a table, take a pencil and closing the eyes, endeavour to mark points on the paper in a straight line and at an equal distance apart. Long practice will be necessary, before you obtain a good result, but this exercise will help you to shape the brain.

Take a pair of compasses with firm points the screw of which may be adjusted. Let one of your friends bandage your eyes and prick you with the two points of the compasses, at first wide apart, then nearer each time.

THE DEVELOPMENT OF THE WILL-POWER

You have to say if you have been pricked with one or with the two points of the compasses. When the two points are fairly near, it is difficult to feel the double prick, especially on certain parts of the body.

Yet in time the double pricks are very well felt, even if the points of the compasses are no more apart than a twenty-fifth of a centimetre.

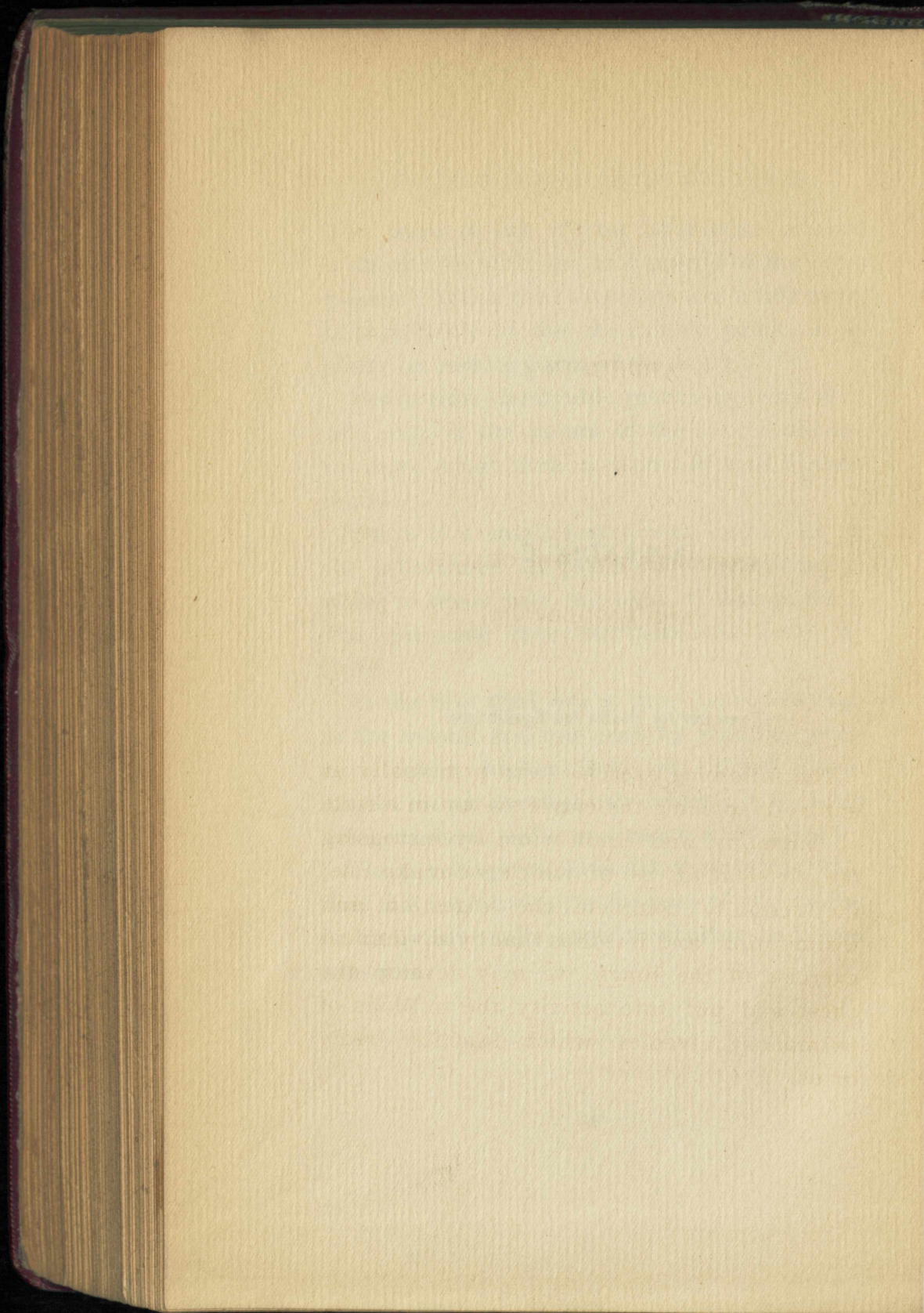
There is a small instrument employed in the laboratory of psychology, permitting a point to press into the skin of the patient. The pressure may be increased little by little.

At the first trial one is more sensitive than at the second and one ends by standing pressure much higher than the fixed limit. Ladies on an average can resist up to 5.200 kilogrammes, while men reach 6.600 kilos!

The psycho-physicians ask themselves whether this superiority on the part of man is due to his greater endurance or whether he is less sensitive.

APPENDIX C

Exercises for Health and Equilibrium.



APPENDIX C

EXERCISES FOR THE HEALTH AND EQUILIBRIUM

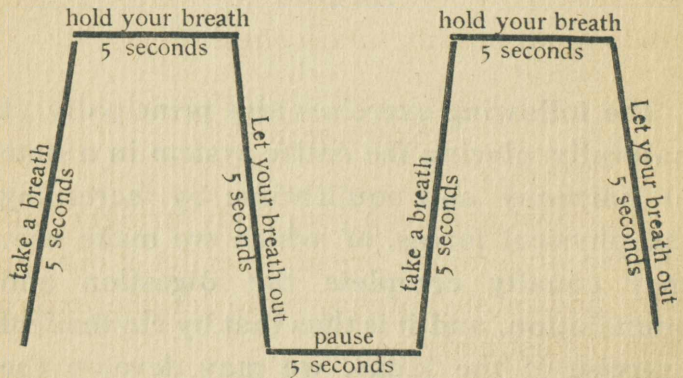
The following exercises aim principally at naturally placing the entire system in a state of harmony and equilibrium by increasing the physical forces, of which we make use; they equally complete the digestion and assimilation, and it is thus that by rhythmical exercise of the lungs, we may develop the chest and put into activity the millions of pulmonary alveoles, which function badly in us.

THE DEVELOPMENT OF THE WILL-POWER

Exercise n° 1

(A) Stand up straight. (B) Place the weight of your body equally on both legs. (C) Breathe deeply, employing abdominal respiration and with as little movement of the chest as possible. (D) Hold your breath. (E) Let your breath out. (F) Pause for five seconds.

These stages are represented by the following sketch, and serve to give the complete explanation of the way to proceed. Each of these periods must last the space of five seconds.



These periods should be increased, little by little up to the moment, when you have suc-

APPENDIX C

ceeded in doing the exercise with periods of 20 seconds. But do not go further than this length of time. This exercise should be repeated three times consecutively, and at the end of this time a pause of 5 minutes, during which the breathing must be done normally. After the five minutes rest, do the exercise three times again. This double exercise may be repeated three consecutive times.

Exercise n° 2

Put yourself in the same position as for Exercise n° 1, but instead of taking a deep abdominal breath, take a chest breath.

Exercise n° 3

Sit down and keep your body straight, take a deep abdominal breath, then let it out rapidly and in such a way as to let the expiration be distinctly heard.

Exercise n° 4

The same position and manner of breathing

THE DEVELOPMENT OF THE WILL-POWER

as in Exercise n° 3, except in the letting out of the breath ; this should be done with the lips tightly closed and the breath forced through the nostrils only.

Exercise n° 5

The same position as in Exercise n° 1, the breathing in and out to be done as indicated, and the following words to be repeated mentally : A single victory is worth my effort ; the victory over myself : There is a single world to conquer ; my interior world.

Repeat this exercise often in order that the truths of these words may deeply penetrate.

We have spoken of devoting 15 minutes every evening to our individual development, to obtain our freedom, but as these above exercises cannot last 15 minutes, employ the time which remains in suppressing all the bad habits, you might have contracted by developing the contemplation of the idea of the opposing qualities or the opposing habit.

APPENDIX C

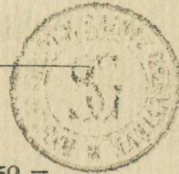
Fifteen minutes generally suffices to bring about the change, which makes itself seen, one month is sufficient to realise the beginning of a transformation of the expression of the eyes and face, and to show the acquired interior qualities. Three months must be sufficient to become calm and find one's self on the road to success; to see our efforts appreciated by the people who know us and our qualities recognised by the strangers, with whom we come in contact.

Having arrived at this point, we must continue, but be well on guard against falling into mysticism and let the substance slip for the shadow. Do not let us theorise too much, but let us take from the theories, what may be practically applied in actual life, in order to live the life of the ordinary world, without being subject to faults and bad habits, which prevent success.

COSMOGONY and THOUGHT-FORCE

G. A. MANN

If *The Development of the Will-Power* is a simple exposé, within the reach of all, of integral education, the THOUGHT-FORCE, by the same author, conducts us, on the other hand, into a quite different region. The author no longer discloses, he seeks to explain, and whilst explaining, he convinces by the very force of a grandiose conception, to conceive the realisation of phenomena, considered up till now as inexplicable and mysterious, but which, under his pen and through the logical consequences of his theories, magnificently worked out, become simple, comprehensible and easy to obtain. We cannot in a few lines, reproduce the hypothesis, marvellously daring, of a savant, who carried away by his subject, logically follows his route to arrive at unifying, what blind science had dissociated, in joining by a golden chain the thought of man to Infinite Thought, by giving to our brain the very force of these great cosmic currents, which travel across space, the energy of the great All. The reader will be astonished and amazed by contemplating the picture thus presented for his view; to consider until one is able to attain the THOUGHT-FORCE, afforded by the Cosmos itself, to the man, who wills. Nothing is impossible to him, who having understood and practised a steady development, should he wish henceforth to receive and transmit the cosmic wave. The theory of the powerful mind, such as Mr. Mann possesses, casts light afresh on the still unexplained phenomena of the power of man, of the exteriorisation of Thought, of telepathy, etc., etc. — G. LEBRE.



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IN ALL AGES AND COUNTRIES

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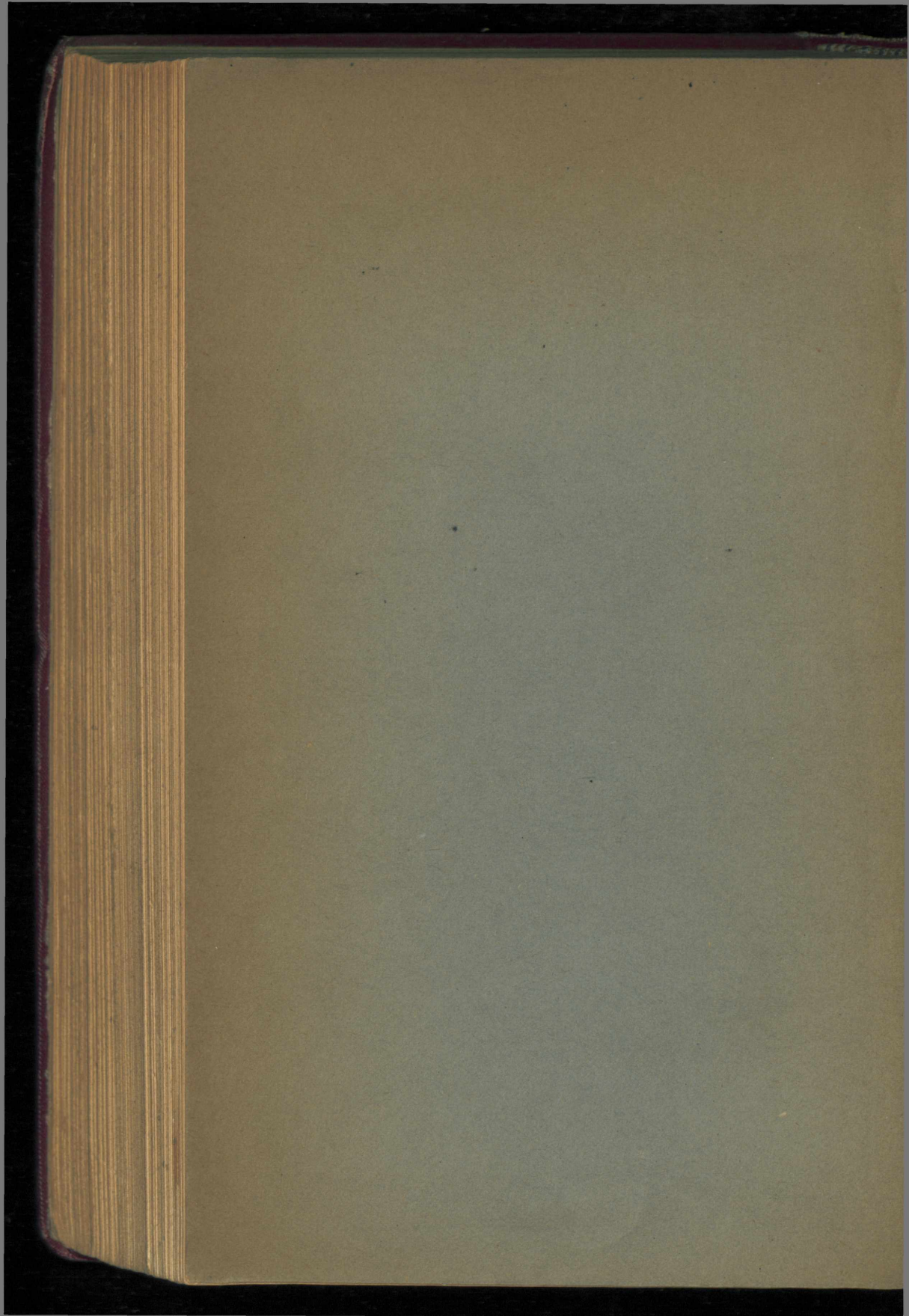
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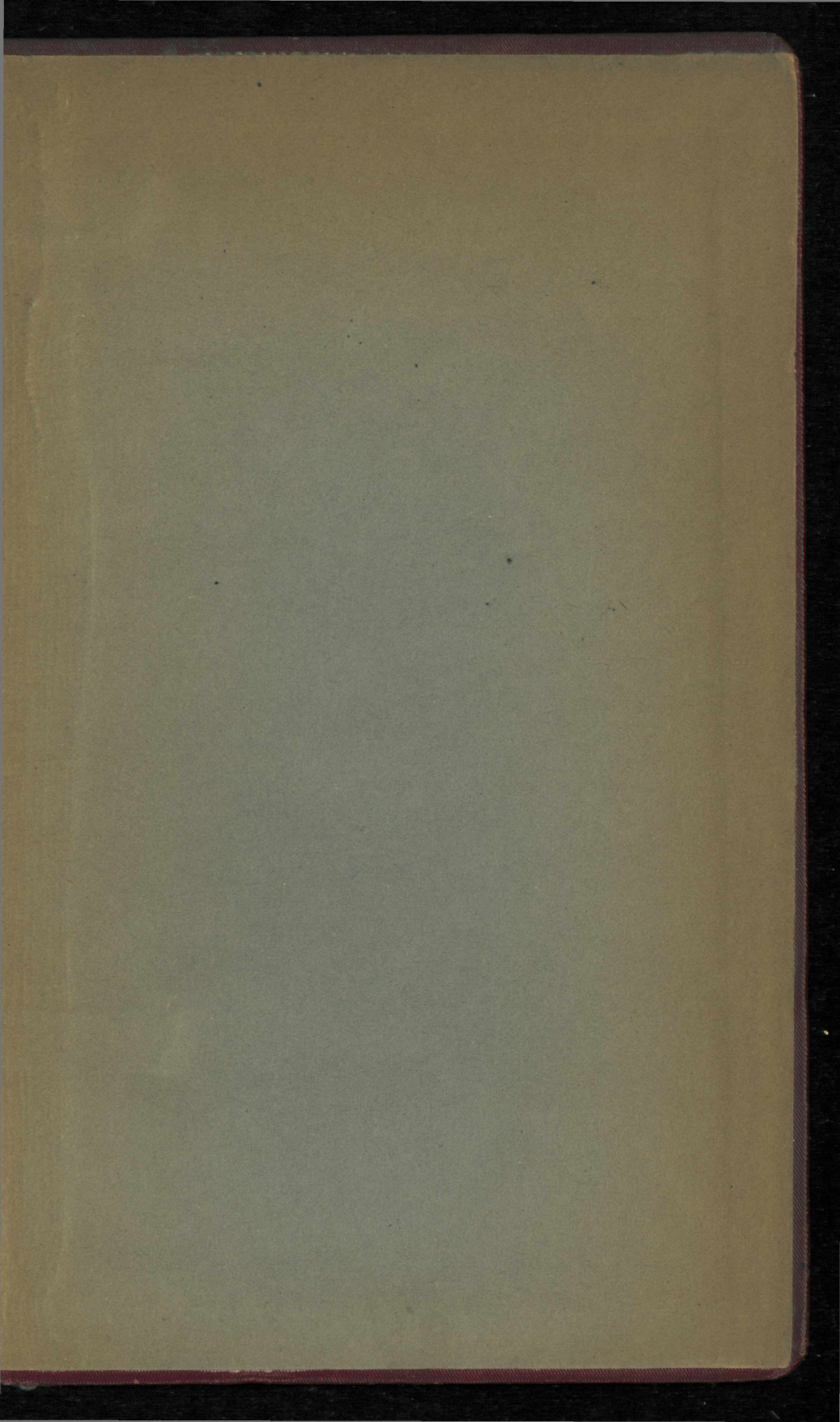
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